A NEW ~~VIEW~~ 8. 32. 76

ART

Of Making

WINES, BRANDY, And other SPIRITS,

Compliant to the late Act of Parliament, concerning Distillation.

Illustrated by the Doctrine of Fermentation; By various Examples on the growths and products of this Island.

Wherein is laid down Full and Effectual directions, for the making of wholsome and Medicinal Wines; as also a true and facile way to bring Low Wines into proof Spirits, which being by true Art made from sound Grain, are not inferior to those of *France*; for which reason are several propositions stated for the Encouraging a Brandy Manufacturage here in *England*; Also the way is shewn to exalt these Spirits so high as to bear that proof to fire Gunpowder, and their various uses, especially for *Lacker Japan*, and *Chany Varnishes*, and several other useful Receipts, which were never so plainly publish'd before.

Lastly is subjoyn'd,

A General Treatise concerning the Original and Nature of Diseases, together with their Cure by Spagirick Medicines.

Recommended to all that desire to improve and advance those Liquors which are made from the English Growths.

By W. Y. *Spagirick Physician in both Medicines, and Philosopher by Fire.*

London, Printed for *T. Salusbury* at the Sign of the *Temple* near *Temple-Bar* in *Fleetstreet*, 1691.

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TO THE
Friendly Reader
By way of
INTRODUCTION.

READER, *whosoever thou art it concerns me not, so that thou art but diver after the Knowledge of Nature and her Mysterious and Secret Operations; for 'tis to such that I present these my Labours: The matter herein contained are some Rivulets, flowing from the grand Fountain; for that all particular forms took their Original from the most general, and are to this day maintain'd with a quick'ning power and activity of that universal Spirit, that nourisheth the great Fabrick of this World, and every Individual part thereof; and to speak more plainly, numberless are the Infants, that suck Nourishment from the Breast of this*

their general Mother; and the thing most to be consider'd is, that in and through all this, she is not the least debilitated in her strength, or exhausted in her vivificating power.

Therefore 'tis mostly requisite for every Artist, that bends his Wit to the study of true Philosophy, to consider and endeavour to comprehend the nature of things as they are; and as they originally receiv'd their impressed forms, as 'twas stamped on them by the great Creator, and how they flowed into the Elementary World, where the blessing of multiplication was given, by means of a Seed to that end inclosed in them, and an irrevocable law established, viz. that every thing was to multiply in its kind; for although the providence of God was such, that the multiplication should proceed from the general Spirit, yet it was so ordained, that the determination of the same should be by particular forms; this great truth is plainly to be discerned, as the Spirit floweth and passeth through the Ocean of the great World, and every part thereof; for certain therefore man being a little World, and (as I may say) Lord of the Creation, it was so preordained, that this noble Creature should receive the comfort

fort and benefit thereof in some degree or other.

For 'tis to be observ'd, that when the Microcosmical World was finish'd, and the Blessing of Multiplication given to all things in their kind, (as before said) at the close of all man was made, a Microcosmical one, an abstract and emblem of all the works of Wonder, and as he was created in a degree, surpassing other Creatures, so had he degrees of Honour conferr'd upon him equal thereunto; for he was not only made Lord of the Creation, but also was placed in the superior Theatre thereof, viz. *In the Garden which the Lord God had planted Eastward in* Eden, Gen. 2. v. 8. *and* v. 16. *the Lord God commanded him, saying,* Of every Tree of the Garden thou may'st freely Eat, except of the Tree of Knowledge of Good and Evil; *that was the forbidden fruit, for doubtless this Tree being adorn'd with so much Beauty, and pleasantness, was set as an object, to see if man would transgress against his Creator for fading, Shadowy delights, which could produce no other covering but Fig-leaves, with which too too many in this age are covered.*

'Tis very observable, that our first Pa-

rents were no sooner beguiled by the Serpent's subtilty and pleasantness of the Fruit, but they found by experience, that this Fruit of Disobedience, which they had Eaten, was tinctur'd with death; for as they were in a state of Innocency, and in the favour and presence of God, so on the contrary they became in a state deplorable; for the wrathfull Fire stirs up immediately Horrors, Fears, and dreadfull Amazements, and hearing the voice of God, were afraid, and hid themselves from his presence; and although a general Woe was pronounced unto the whole Creation for Man's transgression, yet the All-mercifull God provides for Man a fountain and stream of Love, which by their Virtue was to extinguish this wrathfull Fire; for Christ is promised in these words, where 'tis said, The Womans Seed shall break the Serpent's Head, *and many are living Witnesses of the blessed full-fillings hereof, which, as it floweth forth in its universal operation is to kindle in the bosom of its receiver, principles and practices, agreeable to its divine Nature; for such that are thus truly awakened, breath unto the Lord, and travail in Spirit, with this earnest desire, that all their Species may have*

have the benefit thereof, as knowing that Grace is Universal, and extends to all that will receive the ingraffed Word, which, as the Apostle saith, is able to Save to the utmost; therefore, O Man, if thou art destroy'd, thy destruction is of thy self, as the Scripture saith; for 'twas evident, that our first Parents did not only loose the Presence and Favour of God by transgression, but also were driven out from their Habitation, viz. *the Garden of* Eden, *and a flaming Sword was set on the Cherub, turning every way to preserve the Tree of Life; for thus much I will affirm, that the Fruit thereof belongs not to such that are in the state of Disobedience. Now Man having lost his greatest Dignity, I shall consider him, and his Office, as he is placed in the great field of Nature, stating in some degree, the difference between the Original and fallen State, as may be discerned in these three Observations.*

First, 'tis to be consider'd, that Adam *(who was the Father of all Mankind) was as the Names imports, created of a red quintessential Earth, yea, in the very Image of God, and was endued with such Wisdom, that he knowing the Nature was able to give a Name to all things, and as*

it had a symbolizing Harmony to the general or particular Forms, and as the Characteristical Power had its degree of Purity on the specificating Sulphurs, or as they were more interwoven with emerged corruptions, so were they named: let it be how it will, 'tis plain, that the Beasts of the Field, and the Fowls of the Air were brought unto Adam, *to see what he would call them; and whatsoever* Adam *called every living Creature, that was the name thereof; for doubtless in this State he had all the advantages of beholding the same in the great Looking-glass of Nature, or that Globe of Wisdom, wherein the Theological Mysteries did more on its Axis, by the resplendant Rays of Light, which give sound Judgment, and opens the Nature of created Beings as they are, and shews general Science; for that in this vegetative Garden, the universal Spirit must abundantly flow, even the first Ens of that which supplies the great Fabrick of the World; and every individual part of the same: For as the Learned, and truly Inspired say, that every Atom is a Microcosmical Globe, and internally contains some Essential Idea's of a Paradyssical Purity, and Man, Lord of all, who was*

created

created in the Image of God, and endued with Superiority to Rule, and excellency of Wisdom to know things, as they primitively were; such was the Dignity of Man in his Office in a Primitive State; but in a Fallen State, Man is able to comprehend nothing aright; for his Understanding is become darkned, being blinded by the God of this World, running only after the carnal Imaginations of their own Hearts, which are filled with Vanity, Pride and Self-conceit, living in a fading and transitory World, subjected to Fears, Agonies, yea, Griefs and Sorrows, Puneries, Wants and Diseases, and in fine, Death it self, which makes a change between the Pure and the Corrupted, in order to prepare him for another more lasting Possession, &c.

Secondly, *'tis to be observed, that Man was placed in the Garden Eastward in* Eden, *to dress and to keep it, this was the excellent Office of Man in the state of Innocency, when all things that were created by the great God, were very good, which is abundantly more Superior then that which he is now in; for he was put forth to Till the Ground, which hath received the effect of the Curse for Man's sake:*

For the Earth was to bring forth Thorns and Thistles; and as Man was there to eat of every Tree of the Garden (the Tree of Knowledge of Good and Evil only excepted) *freely; now must he eat his Bread by the sweat of his Brows, and exceeding hard Labour; for why, the Creation is more thickly cover'd over with the vail of Corruption, which doth stand abundantly more in need of a Help-mate, than primitively it did, so if Man's Office, as it is to be a Help-Mate to Nature, so doth it require more pains and Industry to perform the same: For although this Nature (Gods Handmaid) doth flow forth in her vivifying Power, yet things could never be brought to any true degree of Perfection, much less to any beautiful Form, without the help of Man, as plain to be discerned, in the fruitfulness of a well inhabited Land, and the barrenness of those that are not so; Nature therefore now stands in perfect necessity to be helped forward by the excellent Artificer, Man. for now 'tis not only to be dressed and pruned, and superfluities to be removed out of the way; but also there must be Delving and Tilling the Ground, Manuring and Setting with great diligence, if ever he*

he designs to exalt the Beauty and Form of her appearance to any degree of Perfectness, it must be by a continual and regular ordering thereof: The truth of what is here said, is known to every Vine-dresser and Gardiner, and such other Husbandmen, that do industriously improve their Fields to the greatest advantage; and here some Mens excellency out-does others, as may be seen by many examples in their improvements; but still all this must be perform'd with abundance of more pains and labour, than originally they were.

A Third Observation is, seeing the excellency of Man was such, as to be adorned with Wisdom and Understanding, to know things in their Primitive state as they were; so now he is deprived of the same, and 'tis impossible for him to arrive to any degree of Perfection therein, either to rule or dispence aright of his Office, except he ask it of the Lord, as Solomon *did to rule the Kingdom of his Father, that it might be for the Glory of God, by dividing and adjusting things according to the ballance of Truth, sound Reason, and firm Judgment, this was so acceptable to the Lord, although his Petition was great, yet that*

that he asked was small, in comparison to what the Lord bestowed on him; for to him was not only given Wisdom, but Riches, Honour, and Length of days, and in so great Superiority to others, that there was none, either before or after him, that were to be compared to him; and this proceeded from his right asking: Now, this Solomon *in all his Writings, prefers Wisdom before any other Gift; for he says,* That all things are but dung and dross in comparison of it, *and O Man! One of the principal Seals of Wisdom, is to know thy self aright, and in doing that thou wilt know from what thou wast Created, and for what end; thou wilt also know the difference between the Primitive and Fall'n State; also by what Power thou art upheld, and from whence Wisdom must proceed, and what that Power is, that flows into the Center of thy Soul, that carries a transmuting Power with it, of changing the vilest of Sinners into the best of Saints, and in knowing this, thou wilt certainly know thy Office and Power, and what Degrees and Measures are so to be taken in thy exercise thereof; for now thou wilt know the right use of the Creatures, and in such a way, that God may be*

Glorified

Glorified: For as the Apostle saith concerning such, The recompence of reward was before their Eyes, looking towards a City, which was not made with hands, but the builder and maker thereof was the Lord; *they know that in all states, Man hath the excellent Principle of Immortality in the Syterrists of his Fabrick, which was to be dissolv'd from thence, and to receive the reward of her Deeds,* &c. *This will cause every Man to consider with himself, how he may walk, so as to walk aright,* For the fear of the Lord is the beginning of Wisdom, and to harken unto Truth, that is Understanding; *therefore I heartily wish that every Man might know the station the Lord hath placed him in, and how to improve his Talent aright, for we are not to be like the slothful servant, that tyed up his Talent in a Napkin, and buried it in the earth, and when the Lord examined the reason thereof, he complains that he was a hard Master; but this I can testifie, that God requires of no Man more than he hath given him: For where much is given, much is required; some had five, some ten, and others fifty, here*

the

the improvement was to be according to the principles; for the right use of five Talents had the same reward as the improvement of fifty; for the Widows mite mention'd in the Gospel was accepted by the Lord, as a deed of great importance, for that she had cast in her all.

Now I shall examine by what hath been said, how the Inhabitants of this Land do proceed in improving their Talent, or prising the great and manifold mercies bestowed on them; In our opinion the returns are very small; for very few there be (in comparison to the multitude) that are found, that do rightly consider the greatness of the mercies bestowed on them; but on the contrary are swallow'd up (as I may say) in the excess of abomination, the intemperance is such, that they turn the grace of God into wantonness, as is too too evidently seen by the grand debaucheries this Age aboundeth with; for the Sons and Daughters of Men delights too too much to inhabit the wrathful sphere, and from thence send forth principles and practices agreeable to such a Nature, for they are not satisfy'd in their negligence in giving their obedience to the word of God, but daily start up new Atheism and Schismatical

tical Doctrines to plead for and maintain their damnable lust, which indeed flows into the Pit of Destruction, these have the Austere and Lustfull principles so kindled by their intemperance, that there ambition is such that they lust at all; and are never satisfy'd without they could enlarge their Tents and Borders to the greatest of dignities, they are for building and enlarging their Barns and Store houses, which points forth the end of their desire, which can be nothing but to Eat and Drink and be merry, and enjoy themselves in the pomps and pleasures of this World; but let them remember what was said to one in the Gospel, Thou Fool this very Night thou must or shall dye, *and it may be in his Sins too, and what must be his portion, seeing there is a Woe pronounced against such that dye in their Sins, and 'tis a very hainous one not to use the mercies of God aright; for that which was design'd to them as a Blessing they turn to a Curse, and thus are guilty of depriving their selves of the great benefits, design'd by the bountifull God for their Temporal and Eternal Welfares. and so may expect at the final end, the dreadful Sentence of Depart from me ye workers of Iniquity, and the Body, Soul,*

South, and Spirit, as they rise again, to be cast into the wrathfull Fire, there for ever to remain, for as the Prophet saith, the Worm never dies, nor doth the Fire go out.

Therefore while ye have time prize it, and esteem not the Shadowy Fig leaves, beyond the covering of God's Spirit, nor the forbidden Fruit more than obedience to God's Command; for who would willingly loose the comfort of a matchless Paradise, for a dreadful portion amongst Dogs and Sorcerers, without the Walls of the Holy City, which every true Christian both Man and Woman ought to labour to be delivered from; so indeed ought all so to do by Temperance, Humility, Fasting and Prayer, and by a stedfast Faith in Jesus Christ, *by whose merits, and by the blood of the Covenant, we are so bountifully redeemed,* &c. *Thus much for such general Considerations; I shall now come to lay down some Benefits as they arise from Temperance, and other disadvantages that proceed from the neglect hereof.*

First, the benefits that proceed from Temperance are many and wonderful, as may be in part discern'd from what hath been already said; for then the body is

more

more free, and the judgment more sound to discern things aright, for the illuminating Spirit acts most freely in pure Tabernacles, for as Moses, that chosen Prophet of God laid down Temperance through his Four Books, as a main hinge of Salvation; 'tis the very same in the great World, for a Temperate Season makes a Fruitfull Harvest, and in some sence the whole Creation stands in an Harmony, both in the greater and lesser World, having a Sympathy and Fellow-feeling together; so that if any one part rejoyce or suffer, as 'tis a member of the great body that will feel of the effect.

And if it be so as really it is, why should not Temperance be observed in the right and moderate use of the Creature, by which means health is wonderfully preserved, and long Life expected; for why the Spirits, or the Chariots of Life being kept brisk, serene or free, and not burned with stupifying and obnoxious Vapours, retain their power in preserving the qualities in a due and equal Temperature; thence the Archeius and internal fire have power Spagirically to exercise the office in dissolution, fermentation, seperation, purification, distillation, exaltation, digestion,

and

and maturation of the alimentary parts, by which the fabrick of the body is supply'd in all its parts, and maintain'd in due decorum; nay by this means the Spirit, Soul and Body are strengthned, the mind so fitted and qualify'd, as to search into the most obstruce Secrets of Nature, and such by consequence may sooner expect to obtain Universal Science than others, and understand what is delivered by Moses *concerning the original Chaos*, viz. In the beginning God created the Heaven and the Earth, and the Earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the Waters, *with a* lux fiat, *which soon proclaims its embassage, and separated all the distinct natures that lay unfruitfully hidden in the Pavillions of Confusion, such was the activity of the All-searching Spirit of God, as to exalt from thence a World of substantial Harmony, adorning every part with unexpressable beauty; from which words it is plain to be conceived, that the Original of all things was a Chaos, void and without form, yea, a confused Mountain of Water, which was potentially all things, yet actually nothing; from whence*

did

did not only proceed the World (as is said) but also that Fountain and Universal Spirit, which preserveth, nourisheth and maintaineth, multiplying and succouring being; to this very day from hence also proceedeth by the Fire of Conflagration the Chaos Magical, the true Exaltation of which, is the greatest of Spagirical Operations, that ever the great God revealed to mankind: For out of that proceeds not only the Authors Sal Panaristos, *but also* Paracelsus's Sal Enixum, *and the* Sal Mirabilis *of the wise, together with the Liquor* Alkaest, *and Universal Mercury of the Philosophers, with their* Aurum potibile, *and grand* Panacea; *as also the perpetual lights of the* Magi, *with their Malleable Glass, their Tyron purple, and Crimson dye, and other such like Mysteries, which are only ordain'd for the wise in heart to enjoy: For such, by their temperate Life, are not only fitted for a search, but also when obtain'd, know how to make a right use thereof; and for their reward, they have not only Wisdom, but also Riches, Honour and length of days; so that Temperance is a virtue highly to be esteem'd of, seeing it is an inlet to many others, and such as*

will

will produce the most blessed Fruits that are to be enjoy'd on this side Immortality; therefore recommended to all as a most precious Jewel, which if received and practised, that will find the wonderfull and effectual Virtues thereof; and thus I shall conclude Temperance to be the cause of much good.

Now as to Intemperance, it is on the other hand the cause of as many Evills; For we see by experience, that the Glutton never esteems the Benefies that proceed from Temperance, for that he is never so well satisfied, as when he is gormondising himself, making his Belly his God, as I may truly call it, for that he riseth in the Morning, and scarce ever ceaseth lifting his Hand to his Mouth, untill he hath made himself drunk, and absorb'd all his Faculties in the excess of the abomination of the Bestial nature; nay, worse than the Beast of the Field, for they answer the end of the Creation, taking that in Nature which is sufficient for their subsistence; their general sauce that agitates them is the penetrating power of the Air; they commonly have no other Bed but Earth, or Canopy but Heaven, when as the sensual Glutton hath all that is needfull, even

even to a Superfluity, he lies upon his Couches of Ivory, and Beds of Delight, and heeds not Mercy, and is unmindful of his fellow Creatures, even the cries of poor Lazarus, *which would accept of the Crumbs that fall from his Table, and lies at his Gates, the Dogs licking his Sores till he died: The cruelty and unmercifulness of this Intemperance is so abominable, that I want place to resent it, therefore shall pass it by here, only recommend it to their consideration, the difference of the future Estate of these Two;* Lazarus *was carried by the good Angels into* Abraham's *Bosom; But* Dives *by the evil, into Hell to be tormented,* &c.

Now there is another sort of Intemperance, which in some sence may be said to be like that of the former, viz. *The Miser's Intemperance, which is the making his Money his God, caring not how he pines his Body, so that he may be rich, nor who he destroys, so that he may but attain his end, he will gripe it in with a thousand Lies, taking all advantages, catching and over-reaching, and out-witting by circumventing Bargains, yet will wipe his Mouth with this, That he is a wise Dealer, and that these are lawful*

Profits,

Profit, and certainly the Bleſſing of God attends, becauſe he is ſo rich; and ſo calls Riches that are gotten by ſuch abominable ways, God's Bleſſings, and will further conclude, that conſequently he muſt be the Servant of God, when, alas he is a Bond-ſlave to Satan, who hath dull'd him aſleep, and thus puff'd him up with Pride, which cauſes him to deſpiſe his Fellow-creatures, which are not of the ſame Abilities with him, let their acquirements be what they will, they are eſteem'd not worthy of his Converſe; and if they are exercis'd in their Spirits, through the multiplicity of Care that attend this Life, ſo, as to cauſe ſome various changes in their Actions, then for certain they are ſuppoſed to be Ideots, Maggots, or ſome pitiful Fellows, that have committed ſome ſecret and hainous Sins, for which they are attended with ſuch Internal and External Judgments; but I thought it convenient to let ſuch raſh Judgers know, that they may for certain be miſtaken for all this; for as the Scripture ſays, Whom God loveth he chaſtiſeth; *and* David *ſaid.* It was good for him that he was afflicted, for before he was afflicted he went aſtray; *and the Goſpel Commands*

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are, That we should hoard in Treasure in Heaven, where neither Moth nor Rust can corrupt; *for 'tis very observable to us, that the Devil often ensnares those that are rich, and causes them to doubt, as the young Man in the Gospel did, and therefore Christ said*, 'Tis easier for a Camel to go through the eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven, *because their Minds are so much on their Possessions; And again, I remember the Devil lays claim to them; for when he took Christ up into an exceeding high Mountain, and shew'd him all the Kingdoms of the World, and the Glories thereof, and said*, All these things will I give thee, If thou wilt fall down and worship me, *&c.*——*But lest some should make this Objection, and say*, The Devil was a Lyar from the beginning, in pretending to that he hath no right to: *In answer to which, although we allow him to be so, yet we have infallible Truths which demonstrate Riches to be such Objects, that hinder the Creature many times from pressing Eternity-ward, and swallow them up in the Delights thereof; this kind of Intempeance is generally*

ly attended with a Brother of the same kind, viz. *Covetousness, which in this place I shall explain to be a long Eye to other Mens Estates, Goods, Knowledge, or Art, and will undertake many sinister practises, and gilded pretences, the better to accomplish their end, they are pretendedly circumspect in their Words and Actions, covering their Hypocrisie with the external Garments of Religion; but if they cannot get their ends fully answer'd, they will soon manifest their bare Skin, and will either gratifie thee for what thou hast done, with a pretended scorn of Mumchancy's silence, or else they will ungratefully tell thee, that they are not so fond of thy acquaintance, as thou mayst think of, without they could get more by it; but let such know, that we are able to discern in the Forehead the Beasts marks, principally Two,* viz. *Covetousness and Ingratitude, which is equal to the sin of Witchcraft.*

Lastly, there is an Intemperance, which involves in sin all the rest, viz. *That of Vain Glory, and to maintain the same, they run into such Notions and Doctrines, which have no harmony with sound Reason, the Law of Nature, or written Word*

of

of God. Now these are such Intemperances, as take off the Crown of Glory from their own heads, and cause them to loose their dignity to rule as Man, and deprives them of Wisdom and true Understanding, even as I may truly say of that rational part, given him by the Creator of Nature, and would easily discover to them that they are riding in Chariots of Death, driving Jehu like to the Pit of destruction; for Intemperance produceth Diseases, and Diseases are part of the effects of the Curse, and being death's Messenger, or as Arrows sent from the Almighty; for not using the Mercies here bestowed aright; but there is a Tophet prepared of old, for such as turn Blessings into a Curse, and for self-Murtherers, and for giddy high minded, disobedient to Parents, and for such as dishonour God and his Holy Word.

Such are become the crying and heinous Sins of this Age, and it hath so excited the wrathful principle causing a Central action on too too

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many in this generation, who are like immature Fruit fallen from the Tree, that before they are ripe they are half rotten: for Intemperance blows up the black Coal of Death, that would extinguish the Fuel of the Lamp, before the natural pondus of the Oyl is exhausted, which peradventure is not immediately or so suddenly effected in all alike, yet at the best it will cause it to burn with so much fury and exhalation of corrupted fumes, as to stain the vital and sanguifying Spirit, thence nature comes to be oppressed, and afflicts the body, and promotes terror and anguish in all the sensitive Spirits, that while such live they live in misery, one sort trembles with the Palsie, another groans under the Gout, another roars with the Stone, another laments with the Pox, another pines away with a Consumption, and some other of the like rebellious Diseases, which are so inverted in by custom, that they become Crouick and Hæreditary, Now these imposthumated Seeds in that which issues forth the wrathful quality to other

gene-

generations, from whence bud such Diseases as being rooted become the scoff of Galenick Medicines. Thus (Reader) as Temperance is the cause of much good, so is Intemperance the Original of many Evils; Now as the learned Physitians say, the Cause being known, and suitable means apply'd, then there may be expected a successfull Event to follow: Thus much for the virtue and vice of Temperance and Intemperance, which I shall desist from here, and so shall proceed on by way of observation concerning the right use of Foreign Growths, and also the Nature of our own.

Observe, the all-wise Creator without exceptions created all things for the Use and Service of Man, and gave him Wisdom to comprehend the same, placing a free will in him as to their use, which ought to be aright, which I shall here in great measure shew for information of such, as as are unwilling to come short of this point; then they are thus to conceive, that every Climate produceth some different effects,

from that of another, whether it be from the heat of the Elivation of the Sun, or Coldneſs from its depreſſion, or as the Climates have adherence to the torrid, temperate or frigid Zones; for although the general Spirit that nouriſheth all things is one, yet different effects is worked on it, by the various forms that every Matrix contains for the ſpecification of Seed, which may in great meaſure be conceived by this following Example. Man the three various ſorts, viz. White, Tawny, and Black, are all one in Species or kind, yet very different in form and nature, of conſtitutive Principles, for ſome are more Hot, and others more Cold, according as the internal Sulphur is exalted by degrees by the external heat of the Sun: for the torrid Zone cauſes great heat and dryneſs, deſtroying the Calidum inatum, *and therefore ſcarcely Habitable; the frigid Zones obſtructs the Circulation of moiſture by the violent congelation of Cold; the Temperate Zone) have an unity of heat and moiſture, and therefore moſtly*

Inhabited:

Inhabited: and all the different Species that proceed from the different Climates, let them be Animals, Vegitables or Minerals; and although of one kind, yet in Operation do they produce different effects, the knowledge of which is that alone which qualifies a Physician; and although this is of so great importance, yet few there be, that consider it aright; for the Illustration of which I will instance such Druggs and Simples, as are commonly administer'd, so by experience, we know their Nature and different Operation; Instance Rhubarb, *in* China, Turky, Pontus, *or* Arabia, *have all some different effects, for the choicest of all is* China, *yet all these Foreign* Rhubarbs *from their inate heat will work in half the quantity upon the English constitutions, to that of Monks, or others of our own Growth; for where the affinity is most, the Operation is least visible; Somethings are so averse in qualities, that although they may be Medicinal to the Inhabitants of the Land wherein they grow, yet destructive to*

those of another; for the difference of Climates produces different Effects, as hath been before said. Thus the Turkish Opium *is natural to the* Turky *Natives, and they are wont to feed upon it, esteeming it as the most Balsamick Concret, a Juice that will maintain their Faculties in such a vigorous Agility, that 'tis affirm'd to give them strength and courage; nay they delight so much therein, that 'tis said they are wont to debauch themselves therewith; but whether it is so or not I shall leave and pass on to that which we know by Experience, That is, the* Turk *being deprived of the use of it, they dye sooner, and droop more from its loss, than otherwise they do, when stinch'd to half their usual quantity of Food; yet how wonderfull different is the Operation of it on English Bodies, and what stupendious effects does it work; for Twenty, nay sometimes Ten Grains, is sufficient to cause an English Constitution to doze his last, like as a Mortal Poyson; but 'tis clear from what hath been said, that in its*

Centre

Centre it is not such, but only works this effect upon Colder Natures, by the activity of the warmth of its internal Sulphur, which sends forth the Vapour. Now this thing cannot happen from English Poppys, *although 'tis a kind of* Opium: *The same thing is to be understood by the different products of Wine,* viz. *those of* France, *from those of* Germany *and* Italy, *and these from those of* Spain *and* Portugal; *for the hotter the Sun is, the more is the Fruit maturated, and dilated, from hence it is that Rich and Luscious Wines admit of no Argell.*

Thus 'tis plain to be conceived, that the all wise God hath caus'd every Land to bring forth such products, as be most suitable for its own Inhabitants; therefore as Paracelsus *saith,* 'Tis a meer dotage and carelesness in a Physitian, to neglect being a perfect one in his own Nation; *that is, by Experience he is to know the Nature and Virtue of those Minerals, Vegitables*

and Animals, which its own Archeius affordeth, which is sufficient for a true Operator in Physick; especially if they know the Nature of the Sal Mirabilis, *and Dalitate of Natare, in its fermentative Vertue,*

But for encouraging that Traffick, which imploys thousands in great Prosperity, and without which a Land would soon groan, as we see by experience; we shall state some rules from whence may be conceiv'd the right use of Foreign Growths, as they are brought to us.

First, thou art to know, that 'tis heat that makes a perfection and maturation of perfect bodies; for Example, There is abundance of the Sperm Powder of Gold in England; *but the Climate is too cold to bring maturation, the Air, being more Crude, Gross and Impure in cold Countries than in hot: we have many Examples of this by the maturity and immaturity of fruits; for as* Sandivogius *saith, The* Orange-Trees *in* Polonia *grow like*

like other Trees, as also in Italy, and elsewhere, where this Native soil is, and yield any Fruit; because they are oppressed with cold; but if at any time Nature be wittily and sweetly help'd, then may Art perfect what Nature could not; so that where-ever the Fruit of any Country hath the full Rays of the Sun, there the fruit is more mature and ripe, so that the lesser quantity of it will sustain Nature, especially of those that live in colder Climates, for should such presume to Eat or Drink it in as large quantities, as those of the same Climate do, 'twould prove disadvantageous to them; for a great Fire soon extinguishes a small one; and although the Philosopher's Tincture is a Panacea against all Diseases; yet as Sandivogius saith, Many of the Wisemen have destroy'd themselves, by not knowing the right use thereof; so is it in this very case, for the more subtil any fruit is, the lesser quantity doth suffice; now 'tis warmth only that causeth subtility: For ye know by ex-

perience, that Fruits of colder Climates may be taken in the largest quantities, &c.

These may be observed as general Rules, until I shall enlarge more on them; which doubtless will be in other Volumes, Written by this Author, for that purpose, and in the mean while, he knows that the careful Observers will conceive his Mind by what is already done; I shall therefore conclude with this, concerning the use of Foreign Growths, and so proceed to give some wholsome Directions, concerning the Growths and Products of the Netherlands, and its Neighboring Country England; 'Twas chiefly for this end the Book was Written, as may be discern'd by these following Reasons.

The First Reason obliging me to write this Book, was to let the Industrious know, that there are Wines and Vinor Spirits to be made out of all sorts of Growths, as will be

be delivered in the ensuing Treatise, and principally from Apples, Pears, Peaches, Plums, Apricocks, Cherries, Rasberries, Goosberries, Blackberries, &c. *And again, the Taste of these Wines may be alter'd and exalted by the Signature of several Herbs, and by consequence, many Artificial Wines may be made, and brought to shew forth some excellent Virtue, which may be yet more and more advanced by the Noble specificated Sulphurs, or Balsamick Oils, so prepared as to be fermented in; but this being a Spagirick Operation, together with the Essence of Wine, and the Essential Salts, and my highly exalted* Sal Panaristos, Sal. Mirabilis, *and* Sal Elaborate, *and the Eliment of Fire of* Venus, *and such like* Arcana's; *which do Refine, Exalt, and cure Sick, Ropy, and Diseased Wines, without Arsenical Poison; but these belong so perfectly to a Son of Art, together with the making small Wine strong, and making Wines-Royal, that I have in this*

Edition

Edition laboured the more, to demonstrate the same by such Words and Examples, which may really inform the true Desirers of Art, which was omitted in the former Impression: I have also laid down very plain and easy Receipts, which may comply with and fit all kind of Genius's: I have endeavoured to omit all Prolixity in Words, throughout the whole Treatise, lest it might prove as unfruitful, as some others have done, which serve more to amuse than instruct the ignorant, especially in such things they are not accustomed to, and so many noble Inventions have been laid aside, as unpracticable, to the great disadvantage of the Land, and dishonour of the Authors thereof: In Fine, for the prevention of all this, and much more (that might be said) of this Nature I have proceeded in Teaching this new Art of making Wines, accordingly to the Rules and Method observed by the Wise Schoolmaster, in Teaching his young Scholar the first beginning with A. B. C. and thence gradually

dually proceeding, until they are able Grammatically to demonstrate the root of Languages; And altho this was originally but as a Mite in Philosophy, or as an early born Babe, just able to speak the innocent Language, yet 'tis now so nourished up, that it may be said to be grown up to a Manly stature in Art; and I am resolved to continue my favourable Aspect to it, so as to make it become serviceable to its choicest Friends.

Therefore, O ye Nobles and Gallants of this English *World, I thought it convenient to let the excellent Spirits amongst you know, that we highly accept of your encouraging useful Arts, which may be yet in a far higher degree perform'd, than hitherto, because your Land doth richly abound with such growths, and products, as few Lands do excel. For this Britannick Island brings forth that* Chaos, *from whence ariseth the first Matter and Seed of the Mineral Kingdom, out of which, all those substantial Glories*

of the Mineral Kingdom, and Medicinal Monarchy, which the Philosophers have written of. As to the Woollen Manufacturage, it helps to cloath the Inhabitants of other Lands. As to the Linen Manufacturage established by the Parliament, since my last Impression, under so honourable a Title, gives me great satisfaction, since it is so industriously encouraged, I can suppose no other, but that it will so flourish, as to abound. As to Food, it is with such great variety of Dishes, as is not only sufficient to refresh, but also pleasingly, to answer the greatest Curiosity, that the most difficult Palates may modestly require: The like is to be understood concerning Wines and other Liquors, which might be brought to a Superabundance, and the more especially, if the almost Sacred Law of Temperance was but duly regarded.

A Second Reason that obliged me, was, That although there was various Books of Distillation extant, yet they

they are now of little ſervice; becauſe the Baſis they went on is overthrown, and the Conſtitution of Diſtillation is ſo altered by the Parliament, that no Wares are to be made or Sold, but what is Diſtilled from ſound Grain; I have therefore offered to the Induſtrious and honeſt Minded, ſome Conſiderations concerning the encouraging and erecting of a Brandy Manufacturage here in England, *and by ſuch Manufactions we ſhall not only be able to ſupply our Defects at home, but alſo upon ſuch good and advantageous grounds, that our Wares may become vendible in other Lands, to the great advancement of our own, and then we might in time expect the waſt, and Forreſts, and Hills, to be converted into fenced Fields, and pleaſant Gardens, filled with all ſuch ſorts of Growths,* viz. *Orchards, Vineyards, Flax and Hemp Fields, according as the natural Soil will beſt bring forth; by this means many thouſands of the Poor might be ſo employ'd, as to reform therefrom a much more com-*

fortable

fortable ſubſtance than otherwiſe.

For theſe and ſuch like reaſons was this Book Printed, and taken a part from my Chymicus Rationalis, *which was compoſed from my ſerious review of that Art, which may in time alſo ſee the Light; Therefore I thought it convenient to let the Reader know, that as I have come amongſt the Lovers of Art, and ingenious Men; ſo that Diſcourſe of things of this kind have happen'd; that ſome have been very deſirous, that I would firſt in plain words communicate to them the Receipts, contain'd in the ſubject Matter, here Treated of; or elſe that I would be ſo publick ſpirited, as to Print them; Now for ſubſtantial Reaſons, I was not willing to deny both, therefore I made choice of the latter; for that the former would have attended me with Difficulties and Expence, to have obliged the great variety of acquaintance; and when this had been done, would have fall'n ſhort, peradventure, of ſatisfying the*

hundredth

hundredth part of the Desires of Things of this Nature.

Therefore as 'tis generally Publish'd, so I hope 'twill accordingly be accepted, seeing I recommend not so much my self, as those practical Essays, in making Artificial Wines from those Growths, which to our Knowledge, was so fully demonstrated before; and if they were, it makes nothing against this, seeing it is so generally acknowledged, that there is nothing so well done, but something may be added to it, in any Art or Science, and more especially in this of Man's Office in the great Field of Nature; which if promoted in an acceptable way, I have my desir'd Recompence, and I shall labour in my Day and Time, to be as serviceable (as in me lies,) to the Sons of Men; In the Resolutions of which, I shall conclude this Introduction, Subscribing my Self a Friend and Lover of all Industrious Improvers of Art, under what denomination soever. Written, and abundantly

ly enlarged by the Author, so that the Original Copy that was deliver'd at his House, at the Collegium Chimicum *at* Rotterdam, *is not comparable to it*, &c.

And so Subscribes,

W. Y-WORTH, *Geboortigh Van Shipham, & Van Rotterdam, Borger.*

Now Resident at *London*, *June 6.* 1691, at the *Academia Spagirica Nova*, being Professor and Teacher of the said Art in all its parts.

Vale.

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A New

ART

Of Making

Wines, Brandy, &c.

PART I.

CHAP. I.

In which we Treat of Vineyards, Orchards, *and their Improvements.*

NOW as to what concerns the *Vitis* or *Vine*, we shall briefly but candidly handle; First as to the Soyle that agrees most to the Vine, is of a nitrous and sulpherous nature, which

is black, loose, and moist, which proceeds from its great unctuosity, of which kind we have great store in *England*, in many waste places, but in *Ireland* much more abundant, where I suppose that Vineyards might be planted with great advantage; but however, if the story is true which *Glauber* tells us, *viz.* that Vines might be made to grow in hard Rocks, without Earth or Dung, only by dissolving and reducing the hard Rock to dust by Vegetable Vineger, and supplying it with the same at the fall of the Leaf, he says 'tis much better than Cow-dung to nourish the Root, and if we will but rightly consider the things as they are, we find that out of such Stones is made Lime, out of which Lime by the acid juice of Vegitables is produced a Nitre, which is the nourisher of Seeds, because it hath its original from a sulpherous fatness, which attracts a salt from the Air, which is the Chariots of the Universal Spirit, and so become satisfied by the cold Gas: I have seen by experience this thing, for in *Holland* in the Winter time, great quantities of

of Niter have workt it ſelf out of the Walls, which by Diſtillation would give a ſweet, pleaſant, red, ſulpherous Spirit; but 'tis to be obſerved, that generally this Lime is made from Shels, as Oyſters, Muſcles, Cockles, *&c.* theſe being calcin'd as you make Lime, and the ground manur'd therewith, it makes a richer and more fertile Soyl than hitherto hath been known or practiſed in *England*, eſpecially for moiſt and cold Lands, which want the ſalt niteral Vertue, which is the feeder thereof, and by this means, the ground might be ſo ordered, as Vines might be well planted upon all the Hilly parts of this Country; nay Orchards might be made fertile, by this and ſoot mixed together, and the root being opened about *February*, and the old Soyl taken away, and this added in its place, and after three days expoſing to the Air, let it be cover'd up as before, and ſo your Tree ſhall bear much more abundantly than otherwiſe; neither is this ſo difficult or chargeable, for if you bear the Root about the latter end of *February*, and expoſe it ſeven days, 'twill attract

from the Air ſufficient nouriſhment, being again covered, and this method obſerve'd and follow'd, they will bear plentifully ſeveral years. Now there is a late Writer (which ſpeaks againſt all kind of Science, knowing little of any, and yet would be eſteem'd the only reformer of Old Errors) objects againſt the opening the Earth about the Root of the Tree, ſaying 'tis an exact way to render them uncapable of bearing, when alas, this man is highly miſtaken in this, as well as in ſome other of his rough notions, for that true Phyloſophy doth demonſtrate, that the Air is the life of all things, in whoſe wings is conveyed up and down the Vital breath and Spiritual moiſture, that is the nouriſher and upholder of beings, and he that would be better ſatisfied, in this point, I refer him to *Sandivogius*, *pag.* 97. where he treats of the Element of Air, and Philoſophers ſay that Minerals have their Roots in the Air, but Heads or Tops in the Earth, and this muſt proceed from the ſalutiferous and nouriſhing vertue it hath to beings, whether Animal, Mineral or Vegetable. I will

therefore

therefore lay this down as an infallible Maxim in Philosophy, that the Air as it acts and is concreted in sulpherous Matrix to a nitrous Ens, is the nourisher of all things; for as the Rain dissolveth the Salt Nitre, that sharpens the Water by its Acrimony, this dissolves the Seed in the Earth, and this dissolution is the key of generation. Now by the same power things are generated, by the same likewise are they nourished, for the nitrosaline Virtue is by the internal Arche us or Central Sun sublimed into the powers of Trees, Shurbs and Plants, and supplys the radical moisture and essential juices thereof. I remember a passage to this purpose, written by *John Welch Van-Shandragh*, that in some Plants 'tis good to turn the Roots upward, as the Philosophers do their work, which the Vinitorians do imitate at *Ramsthat*, who order the Roots of the Vines so, as they bring Grapes, according as they will have them to their fancy. If in *February* the Vine is cut, as Yearly it is done, the cuttings are reserved and dress'd, their length is a Cubit; these are put into the Ground presently

preſently (yet the point to go out) where they are kept, ſtill to a certain that they do not loſe their moiſtneſs, but remain freſh; in *May* they are taken out again, on the thickeſt part they are cut even one after another, with a ſharp knife, they muſt not be cut ſlooping but even, of theſe cuts one or two hundred are tied up in bundles, many ſuch bundles are made, theſe bundles are thurſt into the ground in an even place and ſet in ſmooth one by the other, then a round pit is made knee deep, and the bundles of cuts are laid in the pit, yet ſo that the heads are turn'd upwards towards Heaven, and the points in the ground, theſe bundles are ſet cloſe one by another orderly, and the parts are alike, none over-tops the other, ſtanding ſomething out of the ground, all ſmooth and flat, they being ſet in, the pit is fill'd with Earth, the heads, where the Roots ſhould be ſet on, looks upward, which muſt with Earth be laid round, that no Water may run into the pit when it Raineth, theſe being all ſet into the pit, and ſo ordered as is ſaid, the whole place is covered, and the

out-

outſtanding naked heads with Moſs beſpread over, and over that again lay 3 fingers high of Earth, and let them remain there 5, 6, or 8 Weeks, as is needful: Obſerve that 'tis moſt commodious for theſe pits to be made near to a Channel, where the Water may run away, and not ſink into the pit; having thus ſtood, they'l contract over their tops fleſh pleaſant to behold, which ſometimes is in 5 or 7 Weeks, according as the Weather is good or bad; you may at the end of 5 Weeks make a little hole from above, and ſee whether by the ſaid ſign 'tis time to take them out, for the cuts growing to the Moſs is the ſign; theſe muſt be preſently ſet into the ground again, which muſt be very good; turn them again in their new ſetting, that is the part where the cut is overgrown, and the place where the Roots ſhould be driven new muſt be turn'd downward, this order muſt be kept with the ſecond ſetting, dividing the bundles aſunder, and ſetting 3 and 3 together, and place them a foot aſunder, and with the three in the middle a little open, looking downward or

backward, for they must not stand streight one by another, but in the form of a Goose-path or step, called, *erdo quincunciialis*; on the point of the out-standing yard must stand three and three, that they may yield a point, and thus do with all your cuts, which may be put in one plat in lines by one amongst another; these twiggs on the other end thus over-grown, must be set not upright but slooping, which gives the quadrant of a Circle, that is the middle betwixt an upright and lying line, and the leg or guard about a foot long upward cover'd with Earth slooping, so that the nether part where 'twas over-grown be but half a foot long in the ground, from the *superficies*; and if that part hath sore Eyes or Joynts, 'tis to be thrust in till the upmost Eye which stand out, that must give the growth; if you have thus proceeded you have done well, ye are to observe that things thrust too deep in the ground, be it Trees or others, will not prosper, it cannot help it self, 'tis better to set them shallow. Now these are to be let alone 2 years, but Roots at the first year, and at the time

time when other Vines are digged about or open'd, which is the Week before *Easter*, the inlaid Roots must be open'd, not only to make the ground more porous, and the Weeds to be rooted out, but the roots must also be rid of the by-shots, and plucked off which grow not downward on the Roots, these off-pluckt Roots are not taken out, but let them set, because the roots be not stirred.

But if thou wilt repair an old Vine, these are taken out, and are now call'd *Wortlings*, because they have gotten about the over-grown heads; the best root on the nether part is fine to behold, looking like a *Swiberbeard*; then you may cleanse them from superfluous roots, and may set them in for a Vine if you please, in the manner as it is set down in the foregoing rules; and such prepared Roots and over-grown Vines is far better than others; for these our *Wortlings*, after they have their roots well together, are the better able to defend against the Frost, when others hang'd about an Ell high with roots, are kill'd by the Frost, and so the Vines are the more weakned, and are like old

Vines, in respect of ours. Besides, such a stock in the driving is stronger, than those which are put in the ground presently after they are cut from the Vine, where they must take root, not taken out till they be set in the rebstuck.

If a new Vineyard be made of a ground, which formerly was full of bushes and a hedge for Hares brood, the first new set of such twiggs drive so strongly, that the double number of such twiggs must be laid in, as 8 or 10 twiggs into one place, all which may prosper, yield and bear Grapes in other Vineyards: for to one stock are laid but 3 or 4 twiggs, call'd *Palmites*; and that must be done for some Years together in a new break, he that doth not know this, and doth not do so, the blossom then will fall off yearly, the which I have seen come to pass: for the driving in such a new plat, if the ground be good, is too strong, thrusts out and off the Blossoms, that you must look for your Grapes in the Spring under the Vines amongst the Blossoms; but if you let your stock grow into Wood, it spreadeth in that new till'd ground, and is weakned thereby,

thereby, and brought to a temperature, for each twigg receiveth ſo much ſtrength, and driving as much as it hath need to the full ſeed, and enough for the ſaving of it; and thus your Vineyards being dreſs'd in this manner will prove and yield double more in the Vintage than other men's will.

Thus according to *Vãn Shandragh*, the which I ſhall paſs from, the Vintage being come, let them proceed how they will ſo that they have a good Vintage from the well manuring, ordering and dreſſing their Vines, they may expect good ſtore of Baccheau Virtues, the uſual way of making Wines from the Grapes is as follows.

Example,

In theſe Countrys that abound with Vineyards, they proceed thus; The Grapes when ripe, are pounded in Troughs; or the more common way is, to put them in large half Buts or Tubs, and tread them with their feet, and afterwards with a large preſs they preſs out the juice, as is done in making of Syder here in *England*, this is Barrel'd up and let ſtand to ferment, and to clear and refine it ſelf; and

then they draw it off into ſmaller Casks from its dregs, and this is perform'd naturally and artificially by fermentation, untill the Wine comes to a good body, and is fine. Obſerve, they ſtop not the Bung hole in its fermentation, but let it ſtand with a pibble-ſtone on the Bung-hole, by which means it is kept freſh and brisk the longer, and is not ſo liable to become ſower. Thus in *Rotterdam* I have drank Rheniſh Wine of conſiderable age.

Obſerve, that Wines are preſerved from Corruption powerfully and effectually (as experience ſhews) by the fumes of burning ſulpher *vive*.

Theſe are general rules for the making all ſort of Wines from the Grapes, but every Country may have ſome variation in their way, and inſtruments uſed; but however, from what hath been ſaid, thou canſt not be ignorant how to make a gueſs and of the other; for by a Penny we know how a Shilling is Coined.

The beſt that are on the *Rhine* are from *Baccharach*, *Herbipolis*, *Klingenberg*, and *Hoctheime*, alſo Muſcadine from *Candy*, *Ribulla* is a ſtrong Tent Wine,

Wine, *Rappidavia* is a mild Wine from *Gallatia*, and White-Whine and Claret from *France*, Canary from the *Canary* Islands, Sherry from *Spain*, and several other good Wines from other parts, which I shall pass off and come to its general Virtues.

The Vine is above any other Vegitable in vertue, being medicinal from the Roots to the Branches, as thou may'st see at large in Doct. *Robert Lovel's Herbal*, *p.* 481. and as *Soloman* saith Oyl makes a chearful countenance and Wine makes the heart glad, not only so, but we can speak something of its Medicinal vertues, by our own experience; for the Rhenish-Wine is the best vehicle for any Medicine administred in the Stone: White-wine for the loss of Appetite or Surfeits, and Obstructions in Women; Sack for Weak and Consumptive people; the Spirit of Wine to bath griev'd and bruised parts; the Argell or Tartar hath a vertue surpassing; for as *Bassillius Valentine* saith he wants words to express its virtues; for a Spirit made from the crude Tartar, well rectify'd and ting'd with Verjuice, is excellent for

for the provoking the *Menſes*; alſo good in the *Jaundice*, *Dropſy*, *Leproſy*, *Pluriſy*, *Frenzy*, and *French Diſeaſe*; the Cream of Tartar for Obſtructions and Hypocondriack Melancholly, and Worms: Tartar vitriolate for *Feavers*, abating Thirſt, opening Obſtructions, and killing Worms; the Salt of Tartar cleanſed by decoction is not only powerful in opening of Minerals, but being brought over the Helme, as the Author does it, is the true Key (call'd the *Circulatum minimum*) by which ſuccedanous and true ſpecifick Medicines are prepared, which as *Helmont* ſays) cures all Diſeaſes, in ſuch a way, that what ſuch will not perform, nothing in the Vegitable Kingdom will be found to do it; alſo the Eſſence of Wine, (which is the union of the fixed Salt and Oyl of Tartar with the Spirit of Wine, ſo as to be brought to a Balſamick Nature) will I ſay, cure muſty, ſick, and ropy Wines: Indeed I have many more things to write of the Nature and Vertues of Vinor growths, and principally of the friendly and balſamick nature of Raiſins; but ſeeing it will be

be done in another place, I ſhall omit it here, and ſo proceed to the Anatomizing of Concrets.

CHAP. II.

Treateth concerning the Spagirical way of diſſecting Concrets, and the office of Eſſences exalting Wines.

FIrſt we ſhall conſider the various ſorts of diſſections there be, to be performed through Chymical and Spagirical operations, between which I put a conſiderable difference.

For by Chymical ye are to underſtand ſuch diſſections as are made by the violence of the Callenary Fire, which rends aſunder thoſe tender parts and interwoven attomes, which nature had ſo friendly united by her internal motion and hidden power of digeſtion, fermentation and concretion, and where this is perform'd in a pure Matrix, generally there proceeds a perfect and pure birth; but theſe being thus ſeparated, and eſpecially in thoſe things which are tender and volatile, the

the precious Life and Virtue thereof is put to flight invisibly, as the Spirit is at Man's decease, and nothing but the bare Principles remain; but that you may the better understand what I mean by this invisible Life of concreted Beings, by which the Principles are held in Unity, so as to maintain the Texture of that Being, I shall give you an Instance, which to demonstrate, proceed thus;

℞ Twenty Gallons of a fragrant Wine, put it into a Refrigitory with its Helme, lute all close, and distill off the Spirit, as long as any will come good, then let all cool, draw forth the Fleame, in which there is a Salt of Wine, and add the Spirit drawn off, to it again, and the Pondus will be very little diminished, but the alteration will be very considerable; for as it was before pleasant and fragrant Wine, the tye being broken, it becomes stinking and obnoxious, and unsavory to be drunk; for why, the Life is fled away invisibly, as is plain, because all Savour proceeds from thence; and I do affirm, that he that can reduce this to its first

state

ſtate of fragrancy, deſerves the name of a Philoſopher, and to wear the Garland amongſt Spagiricks, not that I think it impoſſible to be done, but difficult, and cannot be performed by any other way and means, but that, which adds a new Life by fermentation, and and yet not deſtroy the Original, Nature and Form of the ſpecificated Sulphur therein contained, call'd the *Callidum innatum*, of which, no Being can be deſtitute; and yet this reuniting Medium muſt have power to blot out the evil Character, and hidden wrathful quality of Death, which the violency of Fire ſtirr'd up, and appeaſe again ſo, as to make an harmonious Unity. Of this Nature, is the Eſſence of Wine, and *Sal panaritus*, but theſe are Spagirical Operations, and ſhall be touch'd at in their proper place; we ſhall now return to ſpeak of the Office of Chymiſtry, and that part of it, which may ſeem pertinent and advantagious to us in this Diſcourſe, which is principally that of Diſtillation, which retaineth and condenſeth the looſe Atoms, eſpecially thoſe of Spirits, after Fermentation, and thoſe let them either

either be Vinor or Urinous, or very Volatile; now Essential Oils, are also made by Distillation, requiring a greater degree of Fire, being the Sulphurs, in another and more ponderous Form; it is also profitable for making acid Spirits, and also to make *Sal alkali*; for why, the Fire of Calcination burns up all evil and combustible Sulphurs, and fixes down the more ponderous Sulphur, and incorporates it with the grosser parts of the Body, and so assumes a new Form, containing its Sulphur in *occulto*; for all Salts are salimo-sulphureous, and all Sulphurs sulphureous Saline, as will be manifested by union and retrogradation of Form and volatalization, but this being a spagirick Operation, it shall be spoken more largely of in its proper place; and so conclude the usefulness of Chymistry, as to this part, only to consist in Distillation and Calcination, for the other, *viz.* Union and Exaltation are Spagirical, which we shall now come to Treat of.

Spagirical Operation is not only a separating of the pure from the impure, but also a re-uniting the Princi-

ples,

ples, and bringing of them to a Balſamick and friendly Nature, for we ſee by experience, the more any pure Bodies are exalted, the more do they contain of the vital fatneſs, the greater is their Virtue and operative Quality on others, but moſt principally on Vinor Spirits, which are always enriched by a ſulphureous fatneſs; for as *Glauber* ſays, That Vines draw Odors and Savors from the Earth beyond all other Plants, and that Savours may be communicated to the Vine by the skilful at pleaſure, both in their growth, and after they are maturated; for if the Herb Scarlet be caſt into Rheniſh Wine, it becomes very little inferior to Muſcadine; and again, he ſays, that thoſe rich Wines on the *Rhine*, before-named, are (as he calls it) upon a Mineral Soil, and therefore ſuck up the univerſal and balſamick fatneſs from thence, as may be ſeen in *Pag.* 116. *Par.* 2*d.* where he ſays, That if the Scarlea, or any other odoriferous Herb be apply'd to the root of the Vine, 'twill beſtow its Odour on the Grapes; he farther ſays, That if you pour any Oil upon the Root of

of a sweet and odoriferous Nature, the Vine will produce Muscadine for Ten years; and 'tis observable that he lays stress upon the Oil of Seacoal, throughly cleans'd, and rectified with the Spirit of Salt; his reasons (as I conceive) be, because abundance of Seacoals grow, and are digged from thence; and if this is really so, why may not there be an encouragement for Vineyards here in *England*, and other pleasant growths, seeing there is such rich Soil, and so well stor'd with Minerals and Sea-coal, and we are well assured, that the Mineral, or moist Vapour, which is a principal Life to concreeted Beings, in that by its Spirituality it unites with the universal Powers and Forms it self into a nitrous or sulphureous balsamick Oil, nourisheth the Vegetables as it flows forth, and is sublimed by the Archeius to their Roots, which afterward is elevated into the Branches, and Fruit thereof, and are changed by the forming Sulphur, all one as the different Aliments, which we take in, are changed into the substance of our Bodies, *viz.* into Juices, Blood, Flesh, and such

other parts as uphold the Fabrick of the body; juſt ſo is it in the Mineral and Vegitable Kingdom; for 'tis as is ſaid the fat and ſulpherous vapour, that nouriſheth them, and is by degrees converted into their own nature, and if any of theſe want this nouriſhing vapour, they ſoon decay, pine and wither. O how wonderful is nature in her operations, and how many ways hath ſhe unſearchable and paſt finding out; for as the Phyloſophers ſay, Life is ſhort, and Art is long; but let us return, I ſay then, that the Earth doth abound with this ſulpherous fatneſs, and ſometimes is ſo over-gorg'd therewith, that it ſpews it forth through the pores thereof, as is evident by *Petroleum*, an Oyl that flows naturally from the rocks, and this we know, that Art both may and often doth ſupply Nature's defects; for if thou take pure Salt of Tartar, and pour diſtill'd Vinegar thereon, until 'tis aſſatiated, every time drawing off the Fleam, and then diſtill it in a coated Retort by fire of degrees, and laſtly rectify the Oyl thorough the Spirit of Vitriol, 'twil become lucid, pleaſant, and fragrant

grant of ſo great virtue, that I call it my *Olcum regeneratum.* With this Oyl much may be done, for frutifying, and nouriſhing the Vinor natures, either externally or internally; I have alſo much to write, concerning the ſulpherous Oyl of the *Magneſia*, which will revive, and cauſe to vegetate afreſh the moſt declining Tree, Shrub, or Plant; How wonderfull is the Operation and virtue of ſuch ſulpherous fatneſs in the nouriſhing of growths, let it be judg'd of by the Judicious, and let a determination be made therein, only by the experienced Philoſophers or true knowers of Natural things, which are greatly diſcovered to us by our Spagirical Operation, as they are made in Imitation of Nature; and furthermore, Wines may be wonderfully exalted by Eſſential Salts, thus, Firſt Chymically ſeperate the Oyl of any Concret, and the remainder Calcine to aſhes, the pure Salt extract and chriſtalize from thence, and reunite Spagirically the fixed Salt and the Eſſential Oyl, and bring them to a Chriſtalline Salt, or with the Spirit of the Concret diſtill and cohobate ſo long untill

untill it is all brought over in a Balſamick Spirit, this Spirit being imbodied by the Eſſential Salt, plainly manifeſteth its *Callidum innatum*, or drying enriching ſulpher, which gives life and ſulpherous fatneſs, and durable, laſting and ſubſtantial virtues unto Wine, exalting both the taſte and ſmell thereof. Thus the Salt or Eſſence of *Wormwood* will make rich *Wormwood* Wine; the like will that of *Mint*, *Balm*, and *Angellicoe, &c.* It alſo gives fermentation thereunto, and makes it pure Wine indeed, as Wine refin'd from its Lees, and gives it ſuch qualities, as deſerves the higheſt of commendations, as I could prove by undeniable reaſons in Philoſophy, which we muſt omit here, leſt this Volume ſhould ſwell beyond its prefixed Volume, and paſs on to the meliorating and enriching Wines, which is yet more highly to be performed by the Element of Fire of *Venus*, which is made by ſeperating the Sulphur from the *Mercury*, and mortifying the Sulphur, and diſtilling of it into a Spirit, and *Glauber* doth wonderfully commend the Element of Fire made from common yellow Sulphur,

phur, and ſays, that if it be put to defective Wine, it is a preſent Medicine; for if any one put a little of it in a Cask of Wine, the Wine acquires a grateful taſt and odour, and will be ſo comforted, as not eaſily to admit of changing or periſhing as otherwiſe is wont to happen to common Rheniſh Wine; ſee more in his Works *pag.* 3. *par* 3. and I ſay that Wines are alſo enriched by eſſential and fragrant Oyls, ſo prepared as to unite with Water or Spirit of Wine or other Wines; for being dilated by a proper ferment, they are eaſily united, and ſo the Wines are enriched thereby; thou may'ſt remember, that I ſaid in the laſt Chapter, that the fumes of Sulphur *Vive* wonderfully preſerves and enrich Wines, and therefore ſuch excellent Medicines as theſe cannot fail of performing much more high; and that I may fully accompliſh the deſire of the Ingenious, I think it convenient to ſpeak concerning the Red Wine of the Philoſophers, which produceth and maketh my *Sal Panariſtos* to appear; for that is prepared from the three firſt principles, chriſtalliz'd in the three

three last, contained in the fiery Spirit of Wine, as *Sandivogius* says, it burns up three and leaves one, which is the Diamond like powder, the true fixed Salt Nitre of the wise; and as much may be perform'd by it, as *Glauber* hath attributed to his *Sal mirabilis*. But what shall I say, I fear the time is not yet come to reveal such Secrets in; for from hence proceeds the very Key to the chiefest of *Arcana*'s, and principally to Tinctures, Essences or Elixirs, universal or particular Medicines, according to the specificated degrees of the exalted Sulphurs; for as *Basilius Valentine* saith, that the Spirit of Wine, or the true *Aquavitæ* of the wise, hath been sought for by many, but found by very few: It is the Vegitable stone indeed, and man loved Gold and Wine above all other creatures, which may be beheld with Eyes. Gold loveth man and Wine, because it lets go its noble parts therein; for if true Spirit of Wine be put to it, being made potable, it gives strength to man, and prolongs his Life and Health: For thus much I am bold to assert, that an *Aurum potabile* is an

Universal Medicine; and without a true Spirit of Wine, an *Aurum potabile* cannot be made; for Wine bears affection to man, as also to Gold, because it easily unites with the Tinctures of *Sol*; then it expells Melancholly and Sadness, rejoycing Man's heart: For there is originally three stones so call'd, *viz.* the Urinous or Microcosmical one, therefore called Animal, which may be beheld in the beautiful Azoth or Lunar Oyl; the Vegetable, discern'd in the Vinor Spirit, the Mineral in the golden Tincture or Sulphur of Laton. The three Triumphant stones of the Wisemen *viz.* Medicinal, Transmutative, and Angelical; the Triune stones or Universal, most Universal the Caballistical, Elixerating Tincture for Men and Mettals, so much talk'd of, but so little known; for why? they do not understand the true subject Matter, from whence these three stones are obtained, for it proceeds from one confused Chaos, containing a spermatical Essence of all created beings, the Book of Wonders, and Looking-Glass of Nature, wherein so many Mysteries may be discerned face

to

to face, that I dare not discover them here, because time and place is too short; I shall therefore conclude with the words of *Basilius*, where 'tis said, He that catcheth this fiery Spirit, hath got victory in this Chymical Battle, *&c.* because from hence proceedeth the foundation of all Spagirical Medicines, and consequently the true exaltation of Wine, which we have here candidly treated of, and so shall pass on to the making Wines from the Growths of *England*.

CHAP. III.

Treats concerning the way to make Wines from English Growths, viz. *Plums, Quinces, Sloes, Damsins, Cherries, Figgs; also from Gooseberries, Mulberries, Currans, Blackberries, and Elderberries; also from Roses, Cornations, Cowslips, Scurvygrass, Mint, Balm, and other Trees, Shrubs, Fruits, Flowers and Herbs.*

FIrst I shall define Wine to be a spiritualized Sulphur, incorporated with a Mercurial Juice, and so

exalted by Natures Concoction, to its degrees of purity, according as the internal Spirituality hath power to act; but the maturity and perfect ripeneſs comes and is perfected by the aid and help of the Heavenly Sun, which exhales and detracts the acid and ſuperfluous moiſture, which cauſes the fruit to be unſavoury and harſh; for we ſee by experience, that in cold years, the Wines are much more imperfect, than in hotter ones; therefore we ſhall ſhew you, that Wines truly maturated admits of no Argel; but of this in its proper place. Our intended purpoſe is here to let you underſtand, that the Sulphur of a Concret manifeſted, is that which gives the different taſte to Wines, ſo that Wines may not only be made from the Vegetables before nominated, but alſo from other Herbs, Roots, Barks, Flowers, Grains, Honey, and Sugar, by fermentation, and again theſe by diſtillation yield a true Vinor Spirit, which when rectify'd from the Vitreoline Alkalizates, looſes much of the external Sulphur, and ſo only the *Vita media*, and ſuch like qualities remain

of

of the Concret; ſo one Spirit may be made ſo near, that it cannot be diſcerned, from that which is made from another different Texture; as ſhall be more largely demonſtrated in the 6th Chapter, where we treat of the way of making artificial Brandy-wines. I ſhall come to conſider and ſpeak of an ill Cuſtom made uſe of in *England*, which is ſince the Medicinal Wines have come ſo greatly in uſe amongſt all ſorts of people, the Vintners have been ſo unjuſt, as only to infuſe theſe Herbs, in ſmall Wines, or that which was worſe, in prick'd, low or damnify'd Wines, which have loſt much of their vital ſtrength, and that which is yet material, is, they let the Herb infuſe ſo long therein, that it doth not only attract their Medicinal Qualities, but alſo the auſtere and wrathful one; for 'tis very obſervable, that if theſe Wines remain long, they loſe their briſk and pleaſant Nature, and ſo become nautious in the drinking thereof, and ſo by ſuch unworthy practices, the people are many times deceiv'd in their expectation; for although they drink theſe Wines, yet

they come short of those Virtues that might justly be expected therefrom: The like is to be understood by Scurvy-grass Wine, and all others so made: For these, and other weighty Reasons I thought it needful to furnish every Family with Wines made from their own Products, which being prepar'd without Sophistication, will shew their greater Superiority to others, by giving the satisfactory Effect desired, *&c.* having thus laid down and demonstrated the Truth concerning Wines, and the abuses thereof, I shall now come to give the Receipts to make right ones.

First, the way to make Wines of all kind of Fruits, is generally one, which is, when the Fruits are ripe, they are stampt, and the Juices prest forth, and then Barrell'd up, and firmented with a Syrrup made with Sugar or Honey, and a little fixed Nitre dissolv'd therein, sometimes we use Izinglass, Flower, and Whites of Eggs to refine them down, and being Refin'd, withdraw them out into fresh Casks, or else bottle them up, which may be preserv'd wonderfully by my *Sal Panaristos*; but by the way, I cannot chuse but take notice

tice of a new pretended Reformer (though peradventure he might cull his foundation out of my first Impression) who saith, that Water must be only poured on them, and drawn off without a Press, and then with Herbs or Seeds, Sugar, Treacle or Honey, being reliſh'd or ſweetned, and firmented with Yeſt, this he commends above all others; when alas, he is greatly beſides the mark; for firſt, Wines thus made, have not the full Body nor Virtue of the Fruits; Secondly, being made with Water, they will ſoon rope and ſower. Thirdly, Treacle hath no affinity to Wines, 'tis only preſcrib'd for the dulcifying of Waters, wherefore I rather ſuppoſe he knew not how to diſtinguiſh the difference of my Receipts; Laſtly and chiefly, the one general receipt he pretends to, will not anſwer the different ſort of Fruits; for according as their Natures are, either ſweet or ſower, ſo muſt they be diverſly handled, *&c.* as will be ſeen by the following Receipts; for Plums, Quinces, Damſins, Goosberries, and ſuch like, ought to be made thus; Example on, *Vinum*

Groſſubare, or Goosberry Wine. ℞ Eight pounds of Goosberries, bruiſe them very well, but not to marſh, and put them into a Veſſel, and pour upon them a Gallon of pure Spring Water, or rather its own diſtill'd Water, made in a cold Still, and let them ſtand ſtopt in a cold place 24 Hours, and then put them into a ſtrong Canvas, or Hair Bag, and preſs out all the clear; then meaſure how many Quarts of Liquor you have, and to every Quart add three quarters of a pound of fine Sugar, and ſtir it till it be throughly melted, then put it into a Veſſel, and ſet it in a cold place, or elſe it will be ſower: and ſo let it work three Weeks or a Monrh; the Veſſel muſt be fill'd full, and Bung'd down cloſe, that no Air can come in: after it is well wrought and ſetled, let it be drawn off into ſmaller Casks, or elſe bottle it up, and ſet it in a cold place. Thou art to obſerve in the choice of the Goosberries, they are neither fully ripe, nor too green; for the full ripe will make it thick, and the green will make it ſower; but let them be taken juſt as they are turning;

be

be careful that you ſtop not the bottle too hard at firſt, nor fill them too full, *&c.*

Its Virtues.

'Tis excellent in hot and burning Fevers or Agues, to be drunk as a Cordial; it ſtays the Belly, and cools hot Stomacks, and ſtops Bleeding, mitigates Inflamations, it wonderfully abates the heat of the Face from hard Drinking, by its cooling of the Liver; provokes Urine, and therefore of great uſe in the Stone; but it is not altogether ſo proper for cold Stomacks, for fear of clogging the Tones thereof.

Vinum Ribeſium, or Current Wine. Four Gallons of fair Water, and let it very gently ſimper over the Fire, but not boil, then put in Eight pound of the beſt Virgin Honey, and diſſolve it well therein, and take off all the ſcum that will ariſe, and when 'tis cold, put it into a Barrel, and add to it equal its weight of the juice of Currents preſt through a Bag in a ſtrong Preſs, theſe Liquors being together Twelve hours, then add to every Gallon of the ſaid Liquor, Two pounds of loaf Sugar, ſtirring and agitating them till diſſolved; then add half an

Ounce of Cream of Tartar, a little Flower, and whites of Eggs for Fermentation, till it refines it self, and becomes very clear; then draw it into ſmaller Barrels; obſerve, the White Currents make a moſt excellent Wine, which will imitate ſome ſort of the Wines that come from the Grape: The Red alſo makes good Wine, and drinks very briskly: But the Black Currents are moſt Noble in their Medicinal Operation: Raſtberry Wine may be made thus, but the French preſcribe it a very chargeable way, which is thus; ℞ A Gallon of Sack, in which let Two Gallons of Raſtberries ſtand ſteeping the ſpace of 24 Hours, then ſtrain them, and put them to the Liquor, and three quarters of a pound of Raiſons of the Sun ſtoned; let them ſtand together 4 or 5 Days, being ſometimes ſtirred together, then pour off the cleareſt, and put it into Bottles, and ſet it in a cold place; if it be not ſweet enough, you may add ſome Sugar to it; but they eſteem the aforeſaid Liquor better, and to be us'd in the place of Sack. Obſerve, that Mulberry-wine may be made the ſame way.

In

Its Virtues.

These Wines are excellent to resist Putrefaction, quench Thirst, strengthen the Appetite, stop Vomiting, fortifying faint weak Stomacks; it is excellent in Fits of the Mother, provokes the Courses, and diverts the Epilepsie.

Vinum Sambuceum, or Elderberry-Wine; Take Elderberries, when ripe, pick off the green stems, pound them, and press them in a great Press, as you do Grapes, Barrel them up, and you may add to every Barrel three Gallons of strong Wort, or the Honey-liquor before describ'd, and ferment with Yest or Flower, and the Whites of Eggs; and a little fix'd Nitre; and let it Ferment well, and refine down, and then draw it off into other Casks; and at the Spring, add into every Barrel, Five pounds of its own Flower, and Five pounds of Loaf Sugar; and this Wine will in Seven Days time, become so rich and pleasant, and so full of Medicinal Virtues, that it outstrips any single Vegetable in those things, that the specificated Sulphurs

iss

attributed to, as may be seen more at large in the *16th* Chapter, where I Treat of the Spirit of Elder; by this same Rule may be made the Wine of Blackberries: Now if you'l have Wine made from Apples, or Pears, then take Sider or Perry, and proceed thus; For Cyder, use the Herb *Scarlea*, the Quintescence of Wine, and a little fixed Nitre, and to a Barrel, a pound of the Syrup of Honey; and after Fermentation, 'tis little inferior to *Rhenish* Wine; for Perry, make use of the Herb Clare, Quintescence of Wine, and to every Barrel 6 pound of the Syrup of Blackberries, after Fermentation and Refining of it, will out-strip some of our neighbouring Wines. The ways of making artificial Wine, will be shewn in the next Chapter; therefore I shall desist here, as knowing that by these Examples you cannot come short of preparing Wines from Fruits, &c. Now of Flowers and Herbs.

Vinum Rosaceum, or Rose Wine; fit a Glass Bason, or Body, or well glas'd Earthen Vessel, and put in three Gallons of Rose-water, made with a cold Still,

Still, and put into the Liquor a convenient quantity of Roſe Leaves, cover it cloſe; now if your Body is made of Pewter, you may have a head to ſcrew on, and put it for an hour in a Kettle of vapouring water, to purchaſe the whole ſtrength and Tincture of the Roſes; then take it out, and when cold, gently wring the Liquor from the Leaves, and ſteep more freſh Leaves in the ſame Water, work as before, repeat this ſeven times, till the Water is very ſtrong with the Tincture; and then to every Gallon of Liquor, add three pound of Loaf-Sugar, and ſtir it till it be throughly melted, and put it in a Cask, and ſet it in fermentation with a little fixed Nitre, and Flower, and two or three whites of Eggs, and let it ſtand in a cold Cellar, and in a Month 'twill be fit to drink: Thus may be made the Wine of *Cornations* or other Flowers,

Its Virtues.

The Wines thus made are not only rich, but alſo wonderfully advantageous amongſt the diſeaſed, by a manifeſtation of true Medicinal Virtue, and therefore excellent for the ſtrengthning

ning the Heart, it refreshes the Spirits, and gently cools the Body, making it lenitive, and so purges the first digestion of Flegm, sometimes of Choller: It abates the heat in Feavers, quenches thirst, mitigates the Inflamation of Intralls; and in fine, it may be used as a good Counter-poyson.

Vinum primularum Veris, or Cowslip-Wine. ℞. Three gallons of fair clear water, and five pound of Loaf-Sugar, and boil them for half an hour, and scum it well, then let it cool, ready to be wrought, then put in 4 quarts of pickt Cowslips, gently bruised, with 2 spoonfalls of Ale-yest, and one pound of Syrrup of Lemonds beaten with it, and a Lemond peal or two, and let them stand close stopt 3 days in fermentation; then strain the Liquor from the Herbs, and put it into a Barrel, give it just room to work, and so let it remain one Month; then draw it off into Bottles, upon a little Loaf-Sugar, cork it, and lye it down close, and 'twill keep a Year. The like may be done with Prim-Roses, or any other Flowers: for I have shewed you different ways, to let you know, that

I am not byaſt to one ground; ſo I hope by theſe Examples you may be better able to make the variations at pleaſure.

Its Virtues.

Cowſlip-Wine being drunk, is good againſt the Palſie, Convulſions, Cramps, and all diſeaſes of the Sinews; alſo againſt the pains of the Joynts, and Gout, and alſo excellent for thoſe that are burſt.

Vinum cochleariæ, or Scurvy-graſs, or Spoonwort-Wine. ℞. Scurvy-graſs in *May*, *June*, or *July*, and ſtamp it in a ſtone Mortar, and put it in a large Earthen-pan, and ſprinkle it over with a little powder of Chriſtal of *Tartar*, and ſmear it over with Honey, and being covered cloſe let it ſtand Twenty four hours, in the mean time decoct to every gallon of Water three pints of Honey, and gently ſimper it half an hour, ſcum it, and take it from the fire, and let it cool, then put your Scurvy-graſs into a Barrel and pour your Liquor to it, let the Barrel ſtand on its end with the Tap to the bottom; and after 24 hours draw off the Liquor, and from

the

the Herbs press all the Juice, then put fresh Herbs into the Barrel, and put the Liquor upon it again, adding a little Barme let it ferment three days, then cover a piece of bread with Mustard, and put the Mustard side downward, and so let ferment in a cold place 4 days, or till it drinks brisk, then draw off the refin'd Liquor, and add more Herbs the 3d time, and then ferment with the whites of Eggs, flower and fixed Nitre and a little Verjuice or the Green Juice of dry Grapes, to which add 6 pound of the Syrrup of Mustard, all beat together, ferment and refine down and draw it into other Vessels, and in a Month 'twill be fit to drink; with this and the flowers may be made the True Spirit of Scurgrass, by a seven-fold repetition. I shall omit the Virtues here, because I refer it to the ninth Chapter, where I treat of the Spirit. Observe, that the Wine of Mint and Balm and fragrant Herbs are best made thus; First distill the Herb in the cold Still, then add Honey to it, and work as in Scurvy-grass; and lastly refine it down by a due proportion of its own Syrrup,

and

and ſo the Wine will become wonderfully fragant, containing the whole virtue of the Herb.

CHAP. IV.

Containing obſervations of making Wines, and how to make artificial Mallago Wines, artificial Clarret and Rheniſh, and to make Mead, &c. with ſeveral other uſeful Receipts.

IN this Chapter we are to draw ſome general obſervations, concerning Wines, in which we ſhall conſider whether or no, new Wine, new Beer are leſſen'd in their virtue by decoction as the pretended reformer ſays? No; but on the contrary, they are made much more wholſom and durable thereby; for in the Elixeration of Malt, the Chief virtue that is extracted by the Water from them is Gummy and Sulphurons, as may eaſily be demonſtrated, if upon the ſtrong infuſion of Malt you pour a ſtrong *Lixivium* of *Sal Tartaris*, there ſhall immediately precipitate a Gummous ſubſtance,

ſtance, which is the ſubſtance drawn from the Malt, and ſeeing it is really ſo, we know by experience that gentle decoction can never exhale theſe Oleous parts, but rather concatinate them, making the Wort more clammy and rich; and if you make Vineger of it, the more it is boil'd the ſtronger will your Vineger be; but for Beer, when the Wort is fermented, and brought ſo ripe as to dilate this Oleoſity into a Spirituallity, then I ſay decoction deſtroys it becauſe 'twill ſend off its Spirituallity, and ſo 'twill do in Wine too; but yet the Learned and knowing *Glauber* ſays, *pag.* 300. *Part* 1. That Wine may not only be brought to Muſt, and by gentle evaporation ſo condens'd to the thickneſs of Honey, that it may be the better tranſported, but alſo 'tis for the bettering weak and acid Wines, and making them the more noble thereby; nay, he ſays they'r to be made abundantly ſtronger, than when they came firſt from the Grape, only by adding thereto water, or ſmall Wines, and fermenting again, with the Quinteſſence thereof, as thou may'ſt read in him at large: Hence it may

may be clearly diſcerned, how eaſy it is for unexperienced men to be deceived in their Judgments. But however, I ſhall paſs them by, and proceed further to the improvement of Wines. It is well known to every Vintner, that by the natural action of the Hoggs-head, abundance of fat, rich Lees, or Mother, will fall down, which I have heard a man in *Holland* affirm that he could with eaſe make thereby an Hogs-head of Wine again equal to its original; but this is alſo difficult to any but a Spagirick Philoſophier, who knows the virtue of the Quinteſſence of Wine; but however 'tis common to draw off ſmall Wines and put them on ſuch rich Lees, and then refine them down again, by which the Wines are wonderfully better'd: We alſo ſee that Wine is fed with proper food, which is ſweet Fleſh, Salt of Tartar, or more principally the ſweet and volatile Spirit of Tartar, and yet higher with the Quinteſſence of Wine, as was ſaid in the 2d Chapter, by Eſſential Salts and prepared Oyls, alſo by Herbs and things of an Aromatical nature; we are alſo ſatisfy'd, that of

two

two pipes of ſmall and weak Wines one may be made: for as *Glauber* ſaith *pag.* 158. *Part* 1. Nothing can be found, which may render ſmall Wines better than the Animal or Quinteſſence extracted from other Wines; for the Animal of Wine only, and nothing elſe, can encreaſe the ſtrength of Wine. Neither is the compariſon of this melioration of Wines incongruous with two torn Garments, neither of which can be worn; but if either of theſe is cut, and that which is whole and good is ſewed to the other, and ſo of two one whole Garment is made; then that Garment may be worn, when yet, before, neither of them was uſeful; which points out the very manner by which it is perform'd, to draw forth the Spirit and Quinteſſence of one, and let part of the whole be fermented and dilated into another: theſe and many other ways there be to enrich Wines, which we ſhall here paſs by, and proceed to our intended purpoſe, *viz.* artificial Wines, and firſt of *Hydromeli*, or Mead. R. 20 Gallons of the beſt Spring-water that can be gotten, and put it over the fire, and let

let it ſtand for 2 or 3 hours, but ſuffer it not to boil; and to every Gallon add 3 pound of Virgins-Honey, and let it gently boil an hour or more, and take off the Scum in boiling; and when 'tis almoſt cold, add two ſpoonfulls of Ale-yeſt to every Gallon, and ſo let it work two days; then Barrel it up, and add to every Gallon of Liquor, Nutmeggs, Mace, Cinamon, in powder of each half an ounce, tye it up in a bag, and caſt it into the Liquor, then ſtop it cloſe for a Month, two or three, the longer the better; draw it out and Bottle it, putting in a bit of Loaf-Sugar.

Another highly eſteemed of ℞. to every Gallon of the cold diſtill'd water of Cowſlips, or Spring-water, two pound of the beſt Virgins-Honey, and to every 20 Gallons add in the boiling a good handfull of Marjerom, Balm, and Roſemary, and before 'tis quite cold, ſtrain it through a Seive, and ferment it as before is ſaid, then add in the Barrel Cinamon, Nutmeggs, Mace, Ginger, Orice-roots of each half an Ounce, and 3 or 4 Lent-figgs, and let it work and refine as the former

mer, and Bottle it in the same manner. Observe, that French shew the way of making Methegline or Mead stale quickly, by smearing over bread with Mustard, and laying the Mustard side downward, as is said in Scurvy-grass-wine.

An artificial Claret. Take The juice of Clary, or the Water of Clary distill'd in a cold Still, one part, Red-streak or Pippin Syder half a part, Mallago Raisins beat in a Mortar 6 pounds, the fat mother of Claret one pound, of the Christals of Tartar half a pound, and being close covered let it ferment the space of 15 days, then draw off the Liquor clear into a Barrel, to every Gallon thereof add half a pint of the juice of Blackberries or Goosberries, and a pint of Spirit of Clary to the whole; then take three Spoonfulls of Flower, the white of two new laid Eggs, a dram of Ising-glass, being all beat together, add it into the Barrel with two pounds of the Syrup of Clary, and it will refine down and become wonderfull rich.

An artificial Mallago-Wine. First take a Wine-Barrel hoop'd and dress'd with

with one end being open, to which a cloſe cover muſt be fitted, which muſt be to take off and put on at pleaſure, ſet it in a warm place Winter or Summer, and fill it full with clear and pure water, to each three Gallons put ſix pounds of the beſt Mallago Raiſins, which you muſt bruiſe in a ſtone Mortar, and upon 20 Gallons of the ſaid water you muſt ſtrew a handfull of *Calx vive*; then cover the Veſſel cloſe with the cover, and caſt cloaths upon it to keep it warm, and let it ſtand 4 or 5 days, to work as Wine or Beer doth, when they be new; then ſee if the Raiſins be riſen up to the top of the water, if ſo, then put them down again, as before; let them thus ſtand 3 Weeks or a Month together with the Raiſins, being every 4th or 5th day put down if in caſe they riſe up; then put a tap into the Veſſel three or four Fingers above the bottom, and try if it be good, and taſte like Wine, if not, let it ſtand a while longer; but if ſo, draw it off into another Wine Veſſel, and to every 20 Gallons, that you have drawn off, put a pint of the beſt *Aqua vitæ*, two

new

new laid Eggs, and a quart of *Alligant*, beaten well together, and let it ſtand in a Cellar as other Wine does, till it be clear and fit to be drunk, and thus not only artificial Mallago may be made, but alſo other artificial Wines; for the Author cannot but preſuppoſe, that thou may'ſt by theſe examples invent and prepare other ſorts of Wines, which are not here ſet down, by the ſame Method as that of Muſcadine is prepared; for having the knowledge of the different Herbs that bears a ſignature with the different ſulphurs of the true Wine, whether ſtiptick, acid, mild, pleaſant, luſcious or fat and balſamick, ſo muſt the imitation of the different ſort of Wines be, whether *Rapadavia*, *Ribella*, *Canary*, *Tent*, or any other, *&c.*

Mum, according to the Authors way is thus, ℞. A Veſſel containing 63 Gallons of water, boil it to the conſumption of the third part; then let it be brew'd *S. A.* with 7 buſhels of ground Beans, and when it is turn'd let not the Hogſhead be fill'd too full at firſt, and beginning to work put to it the inner rinds of Fir-Tree, three pounds of

of birth, and the leaves and tops of Fir-Tree each one pound, *Cardus Benedictus* dry'd three good handfulls: Burnet, Bittony, Rosemary, Majorem, Avens, Penniroyal, Elder-flowers, Wild Thime, of each one handful and half; Seed of *Cardemums* bruised 3 Ounces; Bay Berries an Ounce; put the seed into the Vessel when it hath wrought a while with the Herbs, & after they are added, let the Liquor work over the Hogshead as little as may be; fill it at last, and before 'tis stopt put into the Hogshead 10 new laid Eggs, the shells not broken nor crack'd; then stop it close and drink of it at two years end; if it be carried by water 'twill be the better. But Doctor *Egidius* added Water-Cresses, Wild Parsley, and 6 handfulls of Horse-Raddish to each Hogshead; and 'twas observed, that the Mum which had in it the Horse Raddish drank more brisk than that which had not.

To make Punch-Royal. R. Two quarts of Water, one pound and half of Loaf-Sugar, and dissolve it fully therein, and if need be filter it through a Holland cloth, then add a pint of

Rhenish-Wine and 6 Ounces of Lime-juice, or the Juice of 4 great Lemonds, and 7 or 8 drops of the true Spirit of Salt, and a drachm of Alkermes, or 2 grains of Musk, and 3 of Ambergreece, a quart of Brandy, one Nutmeg grated, and stir it till it be incorporated, and then head it with toasted Biscakes; this Liquor, without bread, drinks exceeding briskly, being Bottled for a time.

A good way to bottle Wine, Beer, or any other Liquor, (if it should be a little prickt) make a Syrrup of Clary, and ferment it with Barm, and to every Bottle put in a spoonful or two, with a bit of Loaf-Sugar, and that being well Cork'd down, will do very well: The same does well for bottling Syder or Mead, and preserves it wonderfully.

Now if you'r minded to have variety of different Ales, then make a Syrrup of the Herb, and put in two or three Spoonfulls in bottling, and a Spoonfull or two of the Essence thereof, let it be Oranges, Lemonds, or Scurvy-grass, Cyprus, Wormwood, Mint, Balm, or the like; and if you practice this way, your experience

ence will prompt you beyond words.

A Cathartick Phyſical Ale good againſt the Scurvy, and ſeveral other diſeaſes. R. Of Scurvy-graſs one peck, Water-Creſſes 12 handfulls, Brook-Lime 6 handfulls, Engliſh Rhubarb 6 Ounces, Horſe-Raddiſh 4 Ounces, Annis-ſeeds and Carraway-ſeeds, of each one Ounce, ſweet Fennel one Ounce, *Sena* one Ounce, *Pollypodi* of the Oak 4 Ounces, Raiſins ſtoned and Lentſiggs of each 8 Ounces, new Ale 5 Gallons; make it *S.A.*

To make Ale ſtale or new. To every quart of new drink drop in 10 or 12 drops of the true Spirit of Salt, and it is performed; and to make ſtale drink new, Chalk performs it, being ſcraped in.

To make Coffee and Tea. Boyl Spring water 12 hours, and draw it forth into ſmaller pots, and add to every pound of this Water an Ounce or an Ounce or half of Coffee-powder, and ſtir it well in, and ſet it before the Fire till it becomes in taſte rich of the Coffee, and well ſettled, then is it fit to drink. Tea is one with the Coffee, but to a pint of Water you

add of the Herb Tea a drachm & half, and put it before the fire to settle, but not so near as to let it Boyl again; for then 'twill not be so good.

To make Chocolate-Cakes and Roles. ℞. Cacao-Nuts gently dry'd in an Iron-pan, and then peel off the Husks, powder them very small, so as to be sifted, then to every pound so prepared, add of White-Sugar 6 Ounces, Cinamon half an Ounce, one Nutmeg, one Bonile of the best Ambergreece and Musk of each four grains, if for high price or Spanish Chocolate, but in the English it is left out. The right way to prepare it, is in a stone Mill or else on an Iron-plate, clean and bright, and a roul of Iron two hands longer than the Plate; and about Ten pound Weight; let your weight be placed on a wooden frame, so that you may put a little fire of Charcoal under it, and give a gentle heat, and so first melt the Sugar and Cacao-Nut together by rouling the Iron over it, moving it from the plate with an horn, and so work it till it becomes like dough, adding in the Cinamon, Nutmegs, and Bonile, the more

you work it the finer the Mase will be, and be careful to preserve its Oylinefs, and keep it from burning; the plate must not be too hot, neither must there be wanting of labour in rouling of it, often stirring and moving it from the plate; and lastly, add your Musk and Ambergreece, and while 'tis warm it may be made into Rouls or Cakes, or cast into moulds, or what form you please.

To make the Liquor of Chocolate. ℞. Milk and Water of each one pound, and let them boyl a while, and then add of your Chocolate grated an ounce, an ounce and half, or two, as you'l have it in richneſs; let it simper a little, then take it from the Fire and add to it the Yolks of two new laid Eggs, well beaten with as much *Meevus* Sugar as will sweeten it, and then Mill it with a Mill for that purpose, till it be thick, *Secundum Artem*.

To pickle Cucumbers so that they may look Green. Take of Water and Vinegar alike, and make the Liquor strong with Bay-Salt, and other Salt mixt together, and having boiled it very well, your Cucumbers being in a

Veſſel in rows, with Dill betwixt every row, and a little of Verjuice or the Green Juice of Grapes upon the uppermoſt row, then pour your Liquor boyling hot upon them, then cover them cloſe, ſo that the ſteem may not come out, and let them ſtand 14 days and Nights; then cant off the Liquor, and boyl up the ſame Liquor again, with Pepper, Cloves, Mace, Cinamon, or other Spices as you think fit, and put on your Cucumbers again, and cover them very cloſe for uſe, by this means they will look Green. The Pickle of them is good to be uſed in Inflamations, and Scorbutick Nodes, and other diſeaſes; as being a kind of *Elatorium*, diſſolved by the Acidity, *&c.* So much for this Chapter, I ſhall now proceed to that of Diſtillation.

CHAP.

CHAP. V.

Treateth of the Cheif heads in the Act of Parliament, concerning Distillation, in which is shew'd how the Constitution of Distillation is alter'd.

DIstillation is a separating and extracting of the most Spirituous Liquor from the grosser part of the body by heat, and therefore the purer your Basis is, the more pure will your Spirits be, for this end and purpose we are now to consider how we can proceed, that our Hypothesis may have affinity with the Law; for the Parliament hath constituted a path way for all Distillers to walk in, and because we'l make no breach in this point, I shall make use of the chief heads therein contained, *&c.* in the Act entituled, *The Encouraging the Distillation of* Brandy, *and Spirits from Corn. First, the Trade and Commerce of* France *being prohibited, and all their Goods from being imported into this Kingdom; And whereas good and wholesome*

Brandys, Aqua-vitæ, *and Spirits, may be drawn & made from Malted-Corn; For the Encouragement therefore of the making of* Brandy, Strongwaters, *and Spirits from Malted Corn, and for the greater Consumption of Corn, and the advantage of Tillage in this Kingdom,*

The King, Queen, and Parliament then assembled, have thus ordained it, that every Gallon of low Wine of the first Extraction, made or drawn from any foreign and imported materials, or any mixture with foreign materials, 8 *d.*

For every Gallon of low Wines, or Spirits of the first Extraction, made or drawn from Brewers Wash or Tilts, or from any sort of English Materials, other than from drink Brewed and prepared from any sort of Malted Corn, or from Perry *or* Syder. 1 *s.*

For every Gallon of low Wines of the first Extraction, drawn and made only from Drink brewed, and made of any sort of Malted Corn. One penny.

And for every Gallon of low Wines of the first Extraction drawn or made from Syder *or* Perry *or any mixture therewith.* Three pence.

And

And 'tis further Enacted by the Authority aforesaid, that all Distillers and others, who shall draw or make any low Wines, Spirits or Brandy *from Corn, shall brew or cause their Corn to be brewed, and made into clean and wholsome drink, and from such drink so made and prepared without any mixture with any* Molossus, *Wash, or Tilts, or other materials whatsoever, shall draw their low Wines, or Spirits of the first Extraction*, &c.

So that the Basis that Distillers are to erect upon, are well brewed Beer, Syder and Perry; therefore the matter of Distillation cannot be so hard, seeing the making of these is so well known in *England*: but however, there is one thing yet difficult, which is to give a taste to English Spirits, and make it in the second Distillation, like to that of Brandy, and that by the addition only of the Products of *England*, so that this would be very advantageous to cause the Wares to be transported to most of the *European* parts, and this would be wonderfully advantageous both to the Factrage and Products of *England*, as I shall more largely touch at in the next Chapter,

And although I may justly claim right to this Secret, yet I shall be very free to give my Secret to others, with this proviſor, that it might advance the good of the publick, which can be no otherwiſe done than by the Eſtabliſhment of a Brandy Manufacturage; for otherwiſe the Proverb may prove true, *viz. That private Ends carry away publick Profit*: Therefore ſuch a Facturage would have ſome general tendence. Firſt, the chief Cities and Towns in the Kingdom may be ſupplied with good Wares, which now many come ſhort of. Secondly, the growths and products of the Kingdom of *England*, and the Dominions thereunto belonging, may be more eaſily brought to a Country Town, than undergo the troubleſome carriage ſome ſcores of Miles, there being alſo the conveniency of Fires for Diſtillation at cheaper rates, and again they lie more ready and for that reaſon may be afforded cheaper in the tranſportation thereof: for if they were to be Diſtill'd here in *London*, and carried to *Exeter*, the carriage by Land (as I am informed) is 7 *l.* a Pipe, and ſo by conſequence

propor-

proportionable to every part in *England*, and this would ſo greatly exalt the price, that People would rather be contented with indifferent Wares, than pay ſo dear for better.

And that which is yet more principal, by ſuch a publick Manufacturage, the King's Cuſtoms would be highly advanced, and more certain, than in any private hands, whatſoever; for that their Commiſſioners and Collectors might have open recourſe thereunto, with abundance leſs trouble than now poſſibly can be: But of this in its proper place; let us now return from this Digreſſion to Diſtillation.

Where let me beg this boon of the Honourable P. that no exceptions may be taken, concerning my preſcribing various Products in Diſtillation; for I deſire not to do it to inſtigate the breaking any Engliſh Law; but on the contrary, own a due obedience thereunto; only am willing to ſerve the *Netherland*, where I have a Brotherſhip, and Natives priviledge too; and alſo to be ſerviceable to ſeveral Iſlands that belongs to their Majeſties, or any of their Dominions; where various things

things are made use of in Distillation; which we shall here treat of, but First of Malt.

Aqua-vitæ is nothing else but well Brew'd Beer, that is strongly Hop'd, and well fermented, but if it should not be fully rich of the Malt, they Distill it as soon as 'tis well wrought, for fear it should flat, and then great part of the Spirit is lost; but if it be very strong, you may keep it to what age you please. The way to Distill it, is thus; Take a large Still, with a Serpentine Worm, fixed in a great Hogshead, with cold Water, to condense the Spirits; or in want of that, an Alimbeck; but at first be not too hasty with the Fire, but by degrees, make all hot until the Spirit come; if the Still is large, the way I best approve for the receiving these Spirits, is, to let it run through a Funnel into an Hogshead, that is placed on the Ground for that purpose, and you are to Distill as long as any goodness will come, which may be known thus, The Taste will be like an unsavoury Water, when all the Spirit is off; this Spirit is call'd Low Wine, which let stand 6 or 7 days,

and

and then Diſtill it a Second time, which is called Rectification, in which it may be brought into Proof-Spirit, or artificial Brandy, which you pleaſe: Now in this you may know when the Spirit's off the Second time, by throwing ſome of it into the Fire, if it burns 'tis good, but if it puts forth the Fire the Operation is at an end. Theſe Low Wines and Spirits are proper for making moſt ſorts of Waters, as will be ſeen in the application thereof. Now if you rectify a Third time in Balneo, 'twill be the better freed from its Fleam, and a true *Aqua-vitæ* is made.

The Dutch way is thus, When the Malt is well made, and new Ground, not above three Hours before 'tis us'd, take thereof Six Buſhels, and put it into a large Hogſhead made for that purpoſe, to ſtand upon its end, with a Cover to keep in the Steam, with an hole in the middle, to put in a ſtick to ſtir it upon occaſion, moiſten the Malt with ſome cold Water, and then the other water being made Scalding hot, but take care it boils not, put it to your Malt, and ſtir them well together,

ther, and when almoſt cold, add halfe a pound of Hops, and let it ſtand till 'tis cold and fit for Barme; and let it work and ferment four or five days, till it comes to the height of Fermentation; then put all the Liquor and Grains into ſuch a Still as before directed; Make a gentle Fire, and put not the head into the Worm at firſt, for fear it ſhould boil over, and ſo foul the Worm; but if the vapour do kindly aſcend, then you may lute all faſt, and Diſtill and Rectify as before directed: This is a very profitable and advantageous way of Diſtilling.

Glauber's way, Take as much Malt as your Diſtillation will require, and in a Kettle full of Water let it boil ſo long till the Grain is broken, and then pour it out into a Wooden veſſel, and when 'tis luke-warm add freſh Druggs or Grounds of Beer, when it is fermented enough, which is uſually at the end of 2 or 3 days, then Brandy is made in a common Still by Diſtillation: He recommends this above all other ways, ſaying, that this protuberating and burſt Corn cannot be burnt and therefore makes good Brandy; Alſo

so he says, by Decoction the ill Taste is taken from the Corn, which the Brandy otherwise retaineth; Further he says, That if the Corn is so boiled as to be broken, it produceth much more Brandy; therefore calls it an excellent and profitable Secret.

The Spirit of Cyder. The way of making Cyder is well known, when it is well fermented, and come to its full strength, then Distill it as is directed in the making *Aqua-vitæ*, it may be rectified to what height you please; the same way will serve for Perry; of either of these, or both of them an excellent Spirit is made to make an Artificial Brandy.

To work up the Grounds of Cyder, Perry or Beer. Thou art first to observe, that if your Grounds are thick, they must be prest through an hair Bag in a great Press; or else in Distillation, they will be apt to burn the Still; you may add to these, equal parts of small Wash, or warm Water; which 'tis fit, head it well with Barm, you may add in some Molasses, and if it ferments not soon enough, then cast in some Powder of Rhenish-Tartar, and this will

will cauſe it to come to the height of Fermentation, fit for Diſtillation, nd then to be Diſtill'd (as directed) in Malt.

Of Honey, Molaſſus and Sugar; Take an hundred weight of Honey or Molaſſus, and 12 or 14 Gallons of Water, to boil, as is fit for Brewing of Malt, and pour it into an open Veſſel, as is preſcribed for Malt, and ſtir them well together, until they are diſſolved and united, then when they are cold enough, head them well with Barm, ſome uſe ſmall Beer or Waſh inſtead of Water, and then the leſs Barm will ſerve: Now in the Fermentation you may add what fragrant Herbs, Flowers or Spices you pleaſe; and if it ferments not well, then throw in ſome Powder of Rheniſh-Tartar, as before directed, the quantity muſt be proportionable to that of the Liquor; this will wonderfully heighten its working; thou muſt let it ſtand untill it is well headed, and truly fermented, which, to know, thy experience muſt be the chief guide; it alſo muſt be taken in the nick of Fermentation, for otherwiſe, if the head of the Tunn begins

to

to fall, much of the Spirits will be loſt, if thou work'ſt well, thou may'ſt have 9 or 10 Gallons of Low Wines from ever hundred of Honey or Molaſſus, which thou mayſt rectify as thou pleaſeſt.

For Sugar, by which Flowers, Herbs, Berries are ſo Fermented, as to yield Good Wines and Noble Spirits, being diſtilled. Take what Flowers or Herbs you pleaſe, as for example ſake, let it be Elder-Flowers, and bruiſe them in a wooden Mortar, and to every peck of Flowers add a Gallon of Water, and 2, 3, or 4 pounds of Sugar, as thou wouldſt have it in ſtrength, Barrel it up, and let it ſtand till they Ferment work, froth and flower, and ſmell very fragrant; this Fermentation may be promoted with Rheniſh-Tartar, Ale-yeſt, and the like: The Spirits muſt be kept; the way to exalt theſe Wines into Spirits, will be ſhew'd in the 7*th* Chapter.

Of Raiſons, and damnify'd ones. take Raiſons and pound them in a ſtone Mortar, and put them into a Barrel, and put boiling water upon them, and when cold, throw in a good handful of

Chriſtals

Christals of Tartar, or Rhenish-Tartar, but some use *Calx vive*; ferment them very well by adding Ale-yest, Stum, or fixed Nitre and Flower; work it up in a warm place, draw off the Liquor, and press the Dregs out dry, and Distill all, and you shall have very excellent Low Wines, which being rectified, makes good Brandy-wine.

Of low and dead Wines, and their Dregs. Observe, that in the Distilling of the dreggs of Wine, you may ferment them with their low and decay'd ones, or with the after running of Low Wines, warmed and put into a cover'd Hogshead, and ferment with Stum a pint to every Gallon; or for want of that Barme, they being truly fermented, draw off the Liquor, and let the Dreggs be put in a Canvas Bag, to press out all the moisture, which some perform before they are fermented; but however, being ready, they may be Distill'd as long as strength will come, which after 6 or 7 days may be rectified to proof Spirit.

Observe that Stum, which is the Flowers of Wine fermented, kept in strong Vessels, with Iron Hoops, will make

make an excellent fermentation. It is to be obſerved, that from low Wines, ſmall Wines, and Lees, Brandys are made in *France* and *Germany* through Fermentation.

I cannot omit one thing, which is too too much practiſed by the common Diſtillers, in order to make their Spirits ſeem ſtrong, hot and fiery in the Mouth, which to accompliſh, they add in the Diſtillation a pound or two of Spaniſh Grains, which are ſold at the Druggiſts, and theſe perform their deſire; but this is little advantageous to the Spirit, otherwiſe than to make it fiery in the Mouth. Now theſe are the ſubject matters, from which low Wines have been drawn hitherto; but now the Conſtitution of Diſtillation is alter'd, and reduced to three material Pillars, *viz.* Well-brew'd Beer, without any addition, Syder and Perry, to which and in which, may be included all thoſe Wines made and prepared from any of the growths of *England*, becauſe theſe have a greater adherence to and more proper for Medicinal uſe; and therefore preſented to Phyſitians, Apothecaries, and others; which being

ing made use, will answer their desired end.

Now I say out of such growths the Customs may be well paid, according to the Tenors of the said Act; and the French Manufacturage may be considerably detrimented, if that Distillation were but rightly encouraged; because now all are free, or as many as please to labour therein, as may be seen by the conclusion of the said Act.

Provided also, and be it Enacted, that all Charters and Letters-Patents already made, or hereafter to be made or granted for the sole making of Brandy, *Spirits or Strongwaters from Corn or any other sort, or in any manner whatsoever, as a new Invention, or whereby the power and liberty given by this Act to all persons, for the Distilling and making* Brandy, *Spirits, or Strong-waters from Corn, shall be in any manner restrained, shall be, and are hereby declared and adjudged to be void to all Intents and Purposes whatsoever.*

CHAP.

CHAP. VI.

Treats concerning Engliſh Spirits, and Aqua-vitæ *being made according to the ſaid Act, from whence 'tis eaſy to prepare good and wholſome* Brandy, *little inferior to that of* France, *with ſome conſiderations of the uſefullneſs of erecting a Brandy Manufacturage here in* England, *&c.*

I Say then good and wholſome Beer being brew'd, according to the ſaid Act, or from Cyder, Perry, or from the Wines of the Engliſh growths, may be made from all and every one of theſe good wholſome and vendible Wares, as low Wines, proof Spirits, and *Aqua-vitæ*, and artificial Brandy, as we have often made mention of in this Treatiſe: I ſay that I would have none think it ſtrange or difficult to perform this from well brew'd Beer, ſeeing we are able to bereave the ſtrongeſt Vegetable Concrets, many ways of its external Sulphur; ſo that it ſhall only retain the taſte and qual-

lity

lity of the *Vita media*, and then it is not discernable from others, and a proper Sulphur being introduced will perform the same all one as Rhenish Wine is converted into Muscodell by the *Scarlea*; to this agrees that profound *Glauber*, where he saith, that if you'l make Corn Spirits into Brandy-Wine, in a rellish like that made from Lees of Wine, then you must rectify it upon the Lees of Wine; for this way by the Oyl of Wine, which is plentiful amongst the Lees, the end is obtained, and may in all things be used instead of that. But now we have not in *England* the advantage of Wine Lees, as they have in *Germany*, *France*, and on the *Rhine*; and Prohibition being made with *France*, that which we have will be soon spent, so that great business of Art is to perform this by the growths and products of *England*, I say then, that we know a way very advantageous in the sweeting of Spirits, both in the action of Fermentation and Distillation to propose a middle way without any infusion or distillation of any of the Vinor twiggs to produce an artificial Brandy-wine in

England,

England, and from its own growth, ſo good and as vendible as that of *France*; and ſo near in taſte, that none but the moſt acute pallates can diſcern the difference; and this we are able to give publick demonſtration of.

The way to perform it, is in general thus; The low Wine being made, you are to bereave it of its groſs Sulphur, which is very eaſily done, then its ſtrong ſmell and taſte will be loſt; as to the Specificated and Domineering qualities thereof, this may be perform'd even on *Rum*, which is the ſtrongeſt in ſmell and taſte of any other Vinor Spirit, drawn from any of the Vegetable Concrets, and then a middle nature muſt be introduced, naturalizating it to that of Brandy; we ſay then, that *Caparaticks* and *Signature* thereof belongs to *Venus*, and ſo do Vitriolicks; but the Chriſtals of *Tartar* and *Alkalizates* belong to the Sun, to which *Venus* is near a-kin; for *Venus* is found to better the Tincture of *Sol*, to which the Vine belongs; now Barley and Malt belongs to *Jupiter*, which muſt be warm'd by the friendly rays of *Venus* to be impregnated with the

Idea's

Idea's of *Sol*; and what ſhall we ſay of Wheat, ſeeing it is the ſtaff of Man's Life, whoſe Oyl hath a principal ſignature with the Vine, having its ſweet and friendly quallities from *Jupiter*, its generating power from *Venus*, and its ſtrength from *Sol*, and by its Lunar Milk the Chyle is ſtrengthned, from whence the Mercurial life proceeds: But oh! oh! where are you got, methinks, *the Man and the Mare is fled up in the Air, and there to ſeek their Neſts.* But however, if ſo, the Sun is there rarifying the ſame, and giving forth of its ſolar Virtue to the lunar Matrix, which is conveyed through the Air unto beings; we ſay then, that he, who knows the Airy Life of beings, and how to concatinate the pure Effluviums thereof, ſo as to make it corporeal, may boldly depend that he knows the nature of that by which a tranſmutation of form is made; of this nature is *Glaubers Sal Mirabilis*; *Paracelſus's Sal Enixum*, and my *Sal Panaritios*: We ſee 'tis an eaſy matter to take the Garments off a poor man, and give him more rich ones; ſo 'tis the ſame in this caſe, if we have a true

Know-

Knowledge of the Fountain of Nature. And if the Philosophers in the Mineral Kingdom, can transmute *Jupiter* into vendible *Sol*; why then may not the true Spagiricks in the Vegetable Kingdom change the nature of *Saturn* and *Jupiter* into that of *Venus* and the Sun, seeing Transmutation is so generally allow'd, and we suppose at this time of day no rational man makes doubt of its verity: Thus much for the way of making Artificial Brandy-Wines. We shall now offer some Considerations for the Encouragement of a Brandy Manufacturage to be established here in *England.*

The First Consideration that offers it self is, that by such a Facturage great consumptions of Corn would be made, and so the Tillage in this Kingdom would be considerably advanced, the Malt-Corn and such other grain used would be advanced in its Price, so that the Farmer might well live on it, and yet make Just payments to his Landlord, which is by many now found to the contrary; and many Farms (to our Knowledge) are in di-

vers places in this Kingdom vacant, which might well be employed.

Another Consideration, this being a publick thing, the publick stocks of those concern'd therein would be able to uphold such a Facturage above all by-ends and self-Interest of any particular person whatsoever; so that Distill-houses and Ware-houses being erected in every County-Town in *England*, or the Dominions thereunto belonging, the Neighbouring Inhabitants might have easy recourse thereunto to bring in their Wares at Market price, and receive either Wares or ready Money for the same; so for Wood or other materials requisite: by this means, trading would be promoted, and Money brought to circulate more freely.

Another Consideration is, by this way and method abundance of Carriage and Recarriage would be saved, and yet the Wares lye ready for Transportation, for which reason they might be afforded abundantly more cheaper to all the Foreign Plantations than otherwise; and by this means we should considerably out-do our Neighbouring

bouring Countries, and yet very conſiderably advance our own.

Another Conſideration is, whereas Spirits are to be Diſtill'd from good and wholſome Beer, we ſay then, the firſt maſhing is only fit to be diſtilled, and the ſecond maſhing might be brew'd into very good 2*d* gallon Beer, which would be of great ſervice to the poor Inhabitants, many of which now drink Water for want of conveniencies to brew; we therefore wiſh it was united with and joyned to the Linen Manufacturage. Then as to the Grains, they might be fetch'd off while ſweet, to feed their Oxen, Cattle, and Hoggs withal; by this means, we ſay, not only many thouſands of poor would be employed, and ſo Trading advanced, and the Land enriched; not that, but the King's Revenues (as we touch'd at before) more certain than otherwiſe. We have many more Conſiderations to offer of this nature, but we ſhall omit them till we ſee how theſe are received. And ſo proceed to ſhew the Uſe and Application of theſe Low Wines, Spirits and *Aqua Vitæ*'s, in making ſeve-

ral ſort of Cordial Waters proper to be uſed in Families, &c.

SECT. II.

WE ſhall here only lay down the way to make *Aniſeſeed*, *Caraway*, *Cardamum*, *Hearts-eaſe*, *Angelico*, *Wormwood*, *Mint*, *Balm*, according to the ſimple Intentions thereof, becauſe 'tis convenient to have their reſpective Virtues *per ſe*, and in many caſes better than thoſe ſold in ſhops; but however if you are willing to make compounds, we then refer you to a Book, Entituled, *The London-Diſtiller.*

To make *Aniſeſeed-water.* Take 10 Gallons of good Low Wines, or Proof Spirits, one pound of Aniſeſeed, or more as you'l have it in ſtrength; now if your Spirits are high proof, you may add a little Water in the Diſtillation, and then draw off the ſame quantity you put on; this rule ſerves well for Seeds, but only the quantity is diverſified according as they be in ſtrength; for of *Cardamums* you muſt put two pound to the like quantity of Spirits; as to the Herbs *Angelico*,

lico, Mint, Balm, Wormwood, and the like, they ought to be gathered in their prime, and gently dryed; the proportion is more or leſs in quantity, according as you will have the Water in ſtrength of the Herb; for one is ſtronger than another, and an handfull of *Wormwood* will go further than 2 or 3 of another Herb.

To make *Hearts-eaſe, Aqua Vitæ*, or rather artificial Brandy. Take as many Gallons as you pleaſe, and to every Gallon add a pound of the Seeds of Hearts-eaſe, and the like of the Bloſſoms dryed in the Sun, tye them up in a Bag, and throw them in the Still, and draw off as long as it comes pleaſant, then dulcify with a Syrrup made of Hearts-eaſe and white Sugar put it in the Cask, adding 2 or 3 ſpoonfulls of Barm, and the white of an Egg or two, beaten up with Flour; this will give it Fermentation, and refine it fit to be drawn off for Sale. Obſerve, that in the Diſtillation of theſe Waters, there will be apt to come over an Oyl or white thick Spirit thus to be fined, as it comes. Take a fine Holland-cloth, and rub one ſide

of it very well with Black-Lead, and bind the ſide ſo rubb'd inwardly towards the end of the Worm, and this will keep the thickneſs back, as experience demonſtrates; theſe Inſtances may ſerve as general rules, for all ſorts of Waters of the firſt order; but we ſhall only give you another inſtance.

Now if you'l make any rich and Cordial Waters, you had beſt make uſe of Brandify'd Spirit, which is the Spirit of Mault, or any others brewed of their taſte, and impregnated with an azural Salt of a Vinor nature, and ſo will the Spirit taſte more fragrant of the concret than otherwiſe: Inſtance, Take of the beſt Cinamon 5 pounds, of artificial Brandy 5 Gallons, Sugar of Honey one pound and half, let them infuſe 20 days, and then diſtill off the Spirit, which dulcify with its own Syrrup; and we ſay then, this is beſt and trueſt Spirit of Cinamon, that can be made, and moſt fit for Phiſical uſe, and thus much for Simple Spirits made *per ſe*.

SECT.

SECT. III.

THE beſt and moſt proper way for dulcifying, colouring, and perfuming of the ordinary Waters fit for Sale. ℞. Of Two Quarts of the cold Diſtill'd Water of the Herb, and of the dry'd Herb 2 Pound, Braſil half a pound, or more or leſs, according as you'd have your Water in height of colour, to which, add of Sugar ſix pounds, ſtir them well together, and put them into an earthen Pot with a cloſe Cover, and gently decoct them 2 or 3 Hours, now and then ſtirring of it, immediately ſhutting the Cover, and laſtly, Clarify it with the White of an Egg well beaten, and when 'tis cold enough, ſtrain it through a Fuſtian Bag, call'd a Canopy, and to every Barrel of Water, add 5 or 6 pints of this Syrrup, with a Spoonful or two of Barm to work, and clear it, and in 20 days 'twill be fit for ſale.

A Syrrup for making a Red Water, excelling that of *London*. Take of the beſt Roſe-water 6 Pints, of Red Sanders in Powder, a Pound, Roſe Leaves

a Pound, Treacle, Honey, or rather Sugar 10 Pounds, decoct as before directed, and clarify it well with the White of 6 Eggs, let this whole quantity be added to a Barrel of *Aquæ vitæ*, and then make a ſmall Bag, and put therein the White of 3 Eggs, a ſpoonful or two of Barme, all beat together, to which, add a ſcruple of Musk, 10 Grains of Ambergreece, and let the ſaid Bag hang by the Bung-hole in the Liquor, and in 14 Days 'twill be fit for Sale. Now theſe following Simples are generally made uſe of for colouring your Liquors withal, *viz.* Red Roſe Leaves, Poppy Leaves, Turnſole, Cochineel, and the Root Alkaneet; As we have thus preſcrib'd Simple Waters, uſeful in Families; we ſhall now add proper compounded ones.

Right Iriſh Uſquebagh. Take the beſt *Aqua vitæ*, made from the ſtrongeſt Beer, Ten Gallons, Aniſeeds one Pound, Cloves Two Ounces, Nutmegs, Ginger, Caraway-ſeeds, of each 4 Ounces, and Diſtill them into proof Spirit *S. A.* then add to this Diſtill'd Liquor, Spaniſh Liquoriſh, Raiſons of the

the Sun ſtoned, of each Two Pounds, let both be bruiſed, of Date-ſtones, the white skins plucked out, 4 Ounces, Cinamon 4 Ounces, ſtop all cloſe for three Days, then add in Three Grains of Musk and Ambergreece diſſolved and dulcified, with 5 Pounds of *Mevu* Sugar, ſtir them well together, and after Ten Days let it run through *Hypocrates*'s Sleeve, and Fine it down with Whites of Eggs and Flower; but ſome only draw it off the Lees into other Casks when Fine; the Author hath a way of making Uſquebagh-Royal, worth Eight ſhillings a Quart, a great Cordial in Nature, wonderfully ſtrengthening the Heart, and all the principal Faculties.

Aqua Corroborans, or a Cordial Water. Take Balme, Sage, Bettony, Bugloſs, Cowſlips, all gathered in their prime, of each an handful, Low Wines Two Gallons, Diſtill it into proof Spirit, then add Galanga, Nutmegs, Cloves, Mace, Cubebes, Cardamums, Melolet flowers, of each 6 Ounces, the juice of Celandine 3 Pounds, the proof Spirit the whole quantity, White-wine, or rather Current-wine a Gallon, di-

geſt 24 hours, and then Diſtill in Balneo, till dry; this is a great Cordial, wonderfully ſtrengthening the Heart, Stomach, and all principal Faculties, being taken as a Cordial.

The Author's *Aqua Stomatica*, or Stomach-water. Take a Gallon of Gaskin-wine, or inſtead thereof, a midling Spirit of Wine, Ginger, Galanga, Nutmegs, Grains, Cloves, Aniſeeds, Fennel, Carraway-ſeeds, of each one Ounce; Sage, Mint, Red Roſes, Thyme, Pellitory, Camomel, Lavander, Avens, of each one handful; bruiſe your Spices in a Mortar by themſelves, and cut your Herbs, and put altogether into your Spirit or Wine, and let them ſtand three Days in the cold, keeping the Veſſel very cloſe, and then Diſtill and Dulcify it with Syrrup of Rasberries.

The Author's *Aqua Peſtilentia*, or Plague-water. Take Angelica-leaves, and Roots of Rue, and Sage, of each three handfuls, long Pepper, Nutmegs, and white Ginger, of each an Ounce and half, the Spirit of Elder one Gallon, Malaga-wine two Quarts, Venice-Treacle and Methridate, of each four Ounces;

Ounces; digeſt them Ten Days, then Diſtil ſo long as 'twill come pleaſant, and add to what comes over a pound of *Hungarian* Water, and a pound of Syrrup of Vinegar, and a piece of Loaf-Sugar, and let it ferment with the white of an Egg, and a little Flower ty'd up in a Bag 5 or 6 Days, and then 'tis fit for uſe. It's virtues. This Water is an excellent preſervative againſt the Plague, Small Pox and Meaſles, and all Peſtilential Diſeaſes, two Spoonfuls being take 3 or 4 times a day, as a Cordial: 'Tis good alſo for all cold Stomacks, want of Digeſtion, and the like.

The Author's *Aqua Multifaria*, or Water of many Virtues. Take Balme, Sage, Bettony, Bugloſs, Cowſlips, all gather'd in their prime, of each one handful, Motherwort, Bay-leaves, of each one handful and half, of Marigold Flowers two handfuls; Flowers of Roſemary, Lavander, Lillies of the Valley, and *Roſaſolis*, of each 4 handfuls; the juice of Celandine, two pound, Saffron two Ounces, *Lignum Aloes* an Ounce and half, Turmerick four Ounces, Spirit of Wine ſix Quarts; digeſt all

all ſix days, and Diſtill it in Bal. *Sal Art.* its virtues. 'Tis excellent in the Diſeaſes of the Head, Breaſt and Heart, Liver, and principal parts; fortifying the Faculties, and ſtrengthening Nature, ſo far as can be expected from ſimple Cordial Spirits, without being enriched with ſome Mineral Sulphurs, which will be ſhewn in our *Spagirick Phyloſophy* aſſerted; alſo in *Spagirick Philoſophy's Triumph.* Now by the way obſerve, that moſt of theſe Waters or Spirits are too ſtrong to be taken alone, Nature not loving to ride in fiery Chariots; 'tis beſt to be dilated and reduced into Cordials, the way by which 'tis performed, will be ſhewn in the ſucceeding Lines.

The Author's *Aqua Triplex*, or Triple Water. Take Venice Turpentine four pound, Frankincenſe, Maſtick, of each two Ounces, Aloes, Epatica, Date-ſtones, Laudanum, Caſtor, the Roots of Bettony, Elecampane, of each two Ounces, Cardemums, Cloves, Nutmegs, Ginger, Galingale, Zedoare, Pepper, Spiknard, Laurel-berries, Smallage-ſeeds, Mugwort-ſeeds, Fennel-ſeeds, Annis-ſeeds, Flowers of Braſil, Elder-

Elder-flowers, Red and White Roſes, Lignum Aloes, Cubebs, Calamus Aromaticus, Mace, Germander, Tormentil, Juniper-berries, Agrimony, Centory, Fumetory, Pimpernel, Dandelyon, Eyebright, Endive, Seeds of Sorrel, Yellow Sanders, Fetherfue, Aloes-hepatick, *Ana* of each 2 Ounces, Rhubarb 3 Ounces, dried Figgs, Raiſins, Dates ſtoned, ſweet Almonds, of each 4 Ounces, Honey 6 pound, Sugar 10 pounds, Spirit of Elder highly rectified, enough to over-top all, four Fingers breadth, Muſk and Ambergreece of each two Drachms, Saffron 2 Ounces and half; all being put into a Retort, and its Mouth being very well clos'd with a Cork, and then luted over; and Laſtly, tyed faſt to the Bladder, and let it putrify 40 days in Horſedung, and then remove it, and Diſtill it in a ſtrong Bal. Firſt will come a white Spirit, then a Saffron colour; and Laſtly, Red, with ſome floating Oil; let each be received apart; and when the operation is over in Baln, thou mayſt Diſtill it in violent Fire, in Sand, to ſee what more will be produced.

Its

Its Virtues.

The first Water is proper for new Wounds, old Aches, and Plague Sores, for weak Eyes, and those that have a Pearl in them; for the Strangury and Stone: The Second Water for corrupted Blood and Leprosie, for weak Members, and for Agues. The Third Water for a weak Brain, and Catarrh, and for the Palsie and Gout: And what I have to say further, is, that these Bodies being opened by a proper Menstruum, *viz.* The sweet Spirit of Salt, or true Spirit of Tartar, much might be expected from it, for Wounds, Ulcers, *Noli me tangere*'s, Plague-sores, Pearl in the Eyes, Strangury and Stone, Leprosie, weak Members, Agues, Rheumes, Impostumes, Fistula's, Hemorrhoids; but now observe, by means of the Menstruum, they'l not rise in those diversities, but in an united Form, ponderous and balsamick, and yet more, according to the degrees of exaltation impos'd thereon by the Spagyrick Physician.

To reduce Spirits for the making of Cordials. Reduction of Spirits, is in order

order to bring them to a middle Temperature, by uniting the Aquous part with the most Spiritual, and fermenting to a Union, as may be seen by the following Example. Take a quart of Water, and a pound of white Loaf Sugar, boil them well together half an Hour, or more; then let it cool fit to put Barm to it, but while it is Blood-warm put in Spices, such as you best fancy, as *Jamaica*-Pepper, Cinamon, Cloves, or Orice roots sliced, and and when cold enough, add your Barm, and let it work as Beer; and after it hath well work'd, you may use it for bottleing of Ale, Mead, Cyder and Wine; if you add to every Bottle two Spoonfuls thereof, a little Orice-root, and a few grains of the Chrystal of Tartar, and a bit of Loaf-Sugar, and being laid close, 'twill make it drink exceeding brisk.

A Cordial. Take a pint of this Liquor, and a pint of our *Aqua-Corroborans*, and 4 Ounces of the Syrrup of Balme, and mix them together, *S. A.*

Another very Medicinal, Take Plantain and Balm-water, of each a pound, Cinamon half a pound, digest three days,

days, and Distill off the Water, and add of this to any strong Cordial Spirit, equal parts, and half the weight of Syrrup of Violets, or Clove-gilly-flowers, as you best like, adding a little Cocheneel, and thus you've a Noble Cordial. The way of making Cordial, will be more largely shewn in my *Chymicus rationalis*, and *Medicina rationalis*, to which I shall refer you.

CHAP. VII.

Treats concerning the exaltation of high Spirits, and how to make the Powers of Scurvey-grass, Elder-berries, with their Virtues; also to make other high Spirits, fit for China, Japan, *or* Lack-varnish, *&c.*

IN this Chapter we shall Treat concerning the highest Exaltation of Vinor Spirits, *viz.* so perfectly bereaved of their Flegm, as to fire Gunpowder: Of this nature is the Spirit of Scurvy-grass, and Spirit of Elder, and *Hungarian*-water, which I shall shew by several

ral Examples, beginning my Foundations from the Wines of the Third Chapter, and First of,

Poteſtates Cochleariæ, or the powerful united Spirit of Scurvy-graſs. ℞ The Scurvy graſs Wine, and Diſtill therefrom its *S*pirit, which, put upon freſh *S*curvy-graſs, and Diſtill again, repeat this operation, till it become very ſtrong and fragrant of the Graſs, and will burn all away in a *S*poon, then by Diſtillation, make the Oil of *S*curvy-graſs, and by Calcination, its fixed *S*alt, and *S*pagirically, re-unite theſe, and ſo have you the Powers, or whole Virtues thereof; and if 'tis rightly done, 'twill look very green, by which the Authors may be known.

Its Virtues.

Theſe Powers abundantly ſurpaſs the *S*pirit in Virtue, being only originally prepared by me in *Holland*, and preſented to both Univerſities, did parallel; nay, in ſome degrees outſtripp'd that of the greateſt Pretenders in the *European* Parts; both for ſtrength and pleaſantneſs of Taſt; The *Modus Operandi* thereof, I never fully diſcover'd; but however, for the popular *S*ervice

I taught several of my Disciples in their Chymical course, the true and genean Spirit, and this I have observed, That this very Spirit, althô much inferior in preparation to the Powers, hath been sophisticated, and when brought to the Publick, we have clearly discern'd, that it hath not been Distill'd by Fermentation *per se*, but they have supplyed their defects here, by adding Horse-reddish, which hath not affinity therewith; this hath much lessen'd its value, in coming short of its Original; for too too many there be, that care not how indifferent a thing is, so they can but make it at a cheap rate, and in great quantity, especially if they have their Name up—. Now, considering this, together with the prevalent Arguments of Ingenious persons, and of what great service the Powers of Scurvy-grass might be(more than the Spirit) if Publish'd, I have in answer thereunto, done it accordingly, and the more especially, seeing its virtue is such as to continue its use, *&c.* For the Powers of Scurvy grass have an excellent Virtue in many Diseases, but particularly against the Scurvy;

Scurvy; becauſe the Herb hath a ſingular ſignature againſt the Diſeaſe; and thus much I will be bold to ſay of thoſe my powers, that they give Circulation to the Blood, by diſſolving and diſſipating congealed humours; for by their Alkalizated Nature they mundify, and by their Vinor nature the Venoms are embib'd, and the humours thin'd, giving ſanity to the principal Faculties; for being duly taken, they deſtroy not only the Saline, but alſo the Acid and Crude humours, from whence the Scurvy hath its original, whether bred by the eating of Groſs, Raw, or Crude Fruit, or Raw Herbs, or Salt Fiſh of long continuance; for they are Enemies to many, as is plainly ſeen, by the Incident of the diſeaſe upon Seafaring perſons, and eſpecially ſuch as uſe long Voyages; for through the multiplicity of Salt food, the Scurvy there greatly abounds: And 'tis agreed upon by all the Learned Phyſitians, as well Modern as Ancient (which experience daily confirms) that there is not one Herb in the Vegetable Kingdom, of a more particular ſpecifick Virtue, for curing the Scurvy,

Scurvy, than the aforesaid Scurvy-grass: for its internal Texture is made up of a volitile Armoniack and Vinor Essence, united with a fragrant, Vital and Medicinal Crasis, as may be demonstrated by the true Powers: Therefore the Scurvy, withall its Symtoms, may in great measure be abated, were but these Powers duly taken in proper time and season, not only for prevention, but also for healing, if the Disease is not by long continuance too Rebellious; for these have a specifick Virtue, both at Sea and Land, whereever this popular Disease reigneth; as also in Camps and Armies, against the Chill-bane and Rot, which are usually there, by which Men die as Chore-Sheep.

Its Use and Dose.

For the Scurvy, Jaundice, Dropsy, Consumption, Phthisick, or shortness of Breath; these Powers may be used at all times, the oftner the better: The Dose is from 10 to 30 drops, in a glass of Wine, Beer, Tea, or Coffee, as the Patient best likes, and after the spending of three or four Bottles of these Powers, take half a Bottle of the Golden or Purging Spirit once a Week

Week, keeping moderately warm, and promoting its Operation by Water-Gruel, or such warm supping the Patient best likes; and this will carry off the Reliques of the Disease, purifying the Blood, and such crudities, from whence Worms are bred, *&c.*

Potestates Sambuci, or the powerfull united Spirit of Elder. ℞. The Wine of Elder made according to the Third Chapter, adding thereunto Elder-flowers, and ferment it a second time, and be sure to take it at the nick of Fermentation, and in the greatest fragrancy, for, for if you let it flat, most of its strength will be lost, put this in the Still, and Distill it as long as goodness will come, *S. A.* But observe, that those Wines you make for Distillation ought to be made from the Juice pressed out only, adding its proper ferment, and some Sugar and Honey to help it on. Now these Spirits so distill'd, if you design to have them strong in taste, and smell of the Flowers, then add fresh, and taken in their prime, and reiterate the Fermentation and Distillation, and so wilt thou have an excellent fragrant Spirit, purely impreg-

pregnated with the vertue of the Concret, according to its Ideal and Spiritual Qualities: ſo then to every pound of this Spirit add an Ounce of its Salt, and 2 of its Oyl, and unite them Spagirically, for this Operation belongs unto it.

Its Virtues.

Theſe Powers abundantly excell any preparation of the Elder, and it is now ſome years ſince I began to enquire after the Knowledge, Virtues, and Operative power of the Elder-Tree, and the Dwarf-Elder, and experience hath acquainted us, that this ſaid Tree is richly furniſhed with Medicinal qualities, in all and every part thereof, even from the Root to the moſt tender Buds and Branches thereof, ſo that it ſtands parallel with any ſingle Ens in the Vegetable Kingdom; and if you conſider the reaſon, 'tis no wonder it ſhould be ſo, for that this Tree hath its Character or Signature from the friendly Planet *Venus*, and by her Circular correſpondence abates *Mars*'s fury, in the Centre of which is the Sun, who ſends his Vertues to the Archeius thereof, and furniſheth

niſheth the *Callidum Inatum*, with the bountiful concreting Sulphur, which by Nature's Fermentation, and artificial Circular Sublimation of thoſe Juices through its Pipes, with a kind of a Pulſe, hence proceedeth ſubtilty and purity to the fruit, which returneth ſo richly loaden with a virtuous Tincture from the Fountain of Nature. Now Tincture ſhews maturity, and that brings Sanity, and ſo by conſequence other properties of health, *&c.* For this Tree hath to the Microcoſme: Firſt a Cephalick Virtue, Secondly an Elixipharmick, and by conſequence a Diuretick and Diaphoretick: Finally a Balſamick, and Paragorick, thence prevalent in Fits, Scurveys, Dropſies, Strangueries, *&c.* which may be evidently diſcern'd by another Authority beſides mine; for Herballs contain pages of the vertues thereof; Nay the Judicious Houſwife hath her remarks thereon, which may eaſily be diſcerned by its various uſes; for out of its Buds is made a Spring-broath, which cleanſeth the Blood of Scorbutick and Hydroptical humours, and is good in Obſtructions; the Wine wherein

wherein the Flowers are impregnated is moſt fragrant, and an excellent Febrifuge, cleanſing the Blood of Acidity, Venome and Putrifaction, therefore a powerful Medicine in Surfeits, Meaſles, Small-Pox, Swine-Pox, and Peſtilential Corruptions; the Vineger made from the Flowers is uſed in the like cauſes, alſo for Inflamations on any part of the Body: The Diſtilled Water for weak Eyes, and to clear the Skin. The Oyl for Scorbutick Itches, Bruiſes, Sprains, and good in the Piles; alſo for Burnings, and external pains of the Gout, *&c.* The inward bark of the Elder, and Dwarf-Elder, is generally preſcribed in Dropſies, the dry'd pith for Iſſues: The Wood of the Tree is very durable, whence may be an Oyl prepar'd for long Life; and therefore pitty it ſhould be uſed by ſo many Mechanick Artificers; 'tis alſo obſervable that from the innate Virtue 'tis early in budding, and late in declining: Moreover, the Berry or Fruit is made into Syrrup, and preſerved to be uſed in many Diſeaſes; there is alſo a Balſom of great virtue made hence. Where-

fore

fore then ſhould not the Powers of Elder (ſeeing the Principles are therein radically united) contain all the aforeſaid Virtues, and in great Superiority; Firſt, becauſe the Spirit is made by Fermentation, and exalted to a *Vinor ens*, wholly ſulphureous and inflamable, which to perform, ſome have eſteem'd ſo great a ſecret. Secondly, the Spirit is enriched by its own Oyl. And Thirdly, Strength, and by the Salt, ſo that theſe Powers are advanced ſo high, as to contain the medicinal Virtue of the whole; now perceiving of what general ſervice theſe Powers might be, I thought it convenient to publiſh it; and the more eſpecially, diſcerning the things of ſingle Virtue, have taken place in the World, by ſome kind of Service, as namely the Spirit of Scurvy-graſs, and Spirit of Roſemary, or *Hungarian*-water. Theſe Powers of Elder carry with a more general benefit, and will manifeſt from their own central Virtues, the popular ſervice they have for the multitude; eſpecially for that they are ſo effectual againſt the contagious Diſeaſes, that now Reign: Indeed, ſhould

I be particular in every Virtue they have, I might fill a Sheet; but well knowing that their Operation is such, that will demonstrate themselves beyond words; I shall therefore leave the rest for the Patient and Prudent Experiencer thereof, and so come to give their Use, and Dose. For the Diseases of the Head, as Convulsions, Falling-sickness, Vertigo's, Calentures, and suddain Swoonings, 'tis very prevalent, and therefore let those that Travel by Sea or Land, never be without a Bottle of it: For upon the approach of a Paroxisme, if you drop 30 or 40 drops into a glass of Water, and drink the same, 'twill wonderfully abate the violence thereof, and strengthen Nature; also you are to dip the end of your Handkerchief in the Powers, and snuff up the Savours thereof, and strike the Temples therewith, repeating the same, till relief is found. For young Children 9 or 10 drops is sufficient in a Spoonful of Water, and sweetned with Sugar; but let the Mother drink a full Dose while the Child is sucking, and then their prevalency will be seen; if this method

method be obſerved, not only in curing thoſe that are afflicted, but alſo prevents it in others; They alſo abate the oppreſſion of Wind, which Children are ſo generally ſubject to. They alſo are prevalent for the diſeaſes of the Breaſt, as Aſtma's, Dropſies, Conſumptions, ſpitting of Blood, and the like; and for thoſe of the Stomack, as want of Appetite; and principally in Surfeits; and in the beginning of Fevers; let from 30 to 60 drops of theſe Powers be dropt into a glaſs of Water, and ſweetned with its own Syrup, and after taking of them, drink a good hearty draught of Marigold Poſſet drink, and ſweat plentifully in Bed, and as often as Nature thirſteth for refreſhment, let 20 drops be taken in the Liquor, and by this means the offending Matter will be abated, and carried off by Sweat and Urine. Theſe Powers are alſo prevalent for the Gripes of the Guts, Cholick and Strangury, and want of Reſt, you muſt take a Brandy Caudle, and as 'tis fit to drink, put half a bottle therein, and ſweat in Bed, and thus in few hours, admirable relief will be found; 'Tis

also prevalent for the Dropsy, Hypochondriack Melancholy, Scurvy, Oppressions of Fear; You are to take constantly of these Powers in your common Beer, till relief is found. 'Tis also prevalent for such diseases, as infect the whole mass of Blood, as the Measles, Small Pox, and Swine Pox and other pestilential diseases; for which you are to proceed thus; Take of Cocheneel and Saffron of each a Drachm, and a quart of Spring-water, and infuse them two or three hours upon the Embers close stopp'd, then take the clear, and mix a Bottle of these Powers therewith, and as much of its own Syrrup as will make it into a Cordial; and if this is taken as common Drink, the malignancy will thereby be abated, and the fountain of life fortified, and the disquiet Spirits setled; but you are to observe, that as the disease begins to abate, you must take every third day of our Royal *Cordanum lenitivum*, and of these Powers the intermitting days, and so will the reliques of the Disease be carried off, and Nature restored to her wonted current. 'Tis prevalent for the Gout, for

for weak and pained Limbs, for Sprains and Bruiſes, and for Rickets in Children, and to eaſe pain in any part of the Body: If you take of theſe Powers inwardly, and externally chafing the grieved part therewith, and dipping a Scarlet Cloth therein, laying it on the ſame, repeating it every ſix hours till eaſe is found. You are to obſerve that theſe Powers are an excellent Coſmatick, wonderfully cleanſing the Face and Skin, making the Fleſh ſmooth; Laſtly, you are to obſerve, for diſeaſes of long continuance, this wholſome Medicine muſt be continued in its application, then thou mayſt expect to find by it ſatisfactory and admirable effects; but however, by the way I think it fit to give thee one precaution, which is, thou art to obſerve that theſe Powers belong to me, that I am the firſt Author and Publiſher thereof; thoſe therefore that are minded to have a Medicine of ſuch general ſervice as 'tis truly prepar'd, let them repair to my Houſe, where 'tis only to be had in its exalted degree of Virtue, and very fragrant, of a Purple colour, by which it may be known.

I signify this to prevent the mock imi tations of illiterate Pretenders, whic *Agabus*-like, destroy many a fragran Flower in this Art.

Potestates rosmarini, or the powerfu united Spirit of Rosemary, which i made by the Flowers thereof, fer mented and distill'd into an high Spi rit, and then united with its own Oy and Salt, which abundantly out-doe the *Hungarian* Water. Observe tha by these Examples, you may be abl to prepare what Powers you will from Herbs, or Flowers, or Gums.

To make a Spirit so high and ethe rial as to fire Gunpowder, and fit for China, Japan and Lack varnishes. Take three or four pounds of Bay Salt, and decripitate it very well, and give it a great degree of Fire, but keep it from melting by stirring of it with an iron Rod, till it comes to a very fine Pow der; before it is quite cold, throw it into a Still, and pour upon it two Gal lons of *Aqua-vitæ*, Brandy, or any o the proof Spirits, made from thos former Wines, and gently distill your Spirit in Baln. until all is come over, and so your Flegm will remain in the bottom,

bottom, and your Spirit ſhall be more fine at one Diſtillation, than at two or three without Salt; This Spirit is of great uſe in Spagirical Operations, as well as in Varniſhing. The proof of its goodneſs is thus known; put ſome Grains of Gun powder in a Spoon or ſmall Silver Taſter, and fill it with Spirit, and hold it in cold Water, being fired, but let not any water in, and if it is good, 'twill fire off the Gun-powder: but if moiſture remain, ſo that the powder is not burnt, then it is not high enough. This Spirit from Engliſh growths is worth Eight ſhillings a Gallon.

Now of its uſe in preparing Varniſh, and firſt of the Gold Lack. ℞. Of Seed Lack 8 Ounces, of the fineſt Gum-ſandrack in fine powder 4 Ounces, mix them well, and put them into a large glaſs body, and add to it, of the ſtrongeſt Spirit of Wine pounds, and obſerve, that one third part of the glaſs is fill'd, and with Hay twiſted about it, place it in *B. M.* and let it ſtand there until as much of the Gums are diſſolved as will be, which will require about 8 or 10 hours, minding to

ſhake it ſometimes over the Baln. Then take *Guttagamba* one Ounce, *Sanguiſh draconis* half an Ounce, and as much Spirit of Wine as will diſſolve them, which may be about 4 Ounces, and after they are diſſolved mix them hot, and let them ſtand ſo about half an hour, then ſtrain it out, and keep it cloſe ſtop'd for uſe. Obſerve, that in the place of *Guttagamba* ſome uſe Turmerick, others Saffron, to raiſe the golden colour. Now Gum *Anima* makes a white Varniſh, and Gum ſpelt a black.

To make China Varniſh. ℞. Of [illegible]ly'd Wine, one pound put into a clean Bottle, and add thereunto of Gum lack 5 Ounces, ſhake them well together, and let them ſtand 24 hours in a moderate heat, ſuch as the Sun in Summer, then ſtrain it through a Canvas bag, and let it ſettle by the fire, and keep it in Bottles by it ſelf for uſe.

To make the black ground from the Japan-work. ℞. The grounds is of the aboveſaid Varniſh, and mix in a Gally-pot, with ſome of the following black, with which cover the work 3

or

or 4 times, then with clear Varniſh waſh the work over 10 times, and let it be done in a Stove, and at the end of 8 days polliſh it with Trippilo.

To make the rareſt black in the World. ℞. An Earthen Lamp, and put in a very large cotton, then fill it with Linſeed Oyl, and receive the Smoak in a new Earthen diſh, and with a Feather bruſh it off from time to time, which keep for uſe.

To make a Red Varniſh. ℞. Mix Vermillion with the ground of the Varniſh, with which cover the work well 3 times, then ſtrain in Cornation Red through a fine Linnen Cloth into the clear part of the Varniſh, with which Varniſh the Virmillion till the colour pleaſe your Eye, then with the clear Varniſh alone, Varniſh over 10 times, and then let it dry a Week, and ſo polliſh with Trip. as the other.

How to make the Ingredients for the raiſing work. Mix ſix parts of Whitening, with one part of Bolearmonick finely powder'd, with Gum-water, till it be the thickneſs of Cream, the which lay on.

How to make the Gum-Water. Diſſolve an Ounce of Gumaraback in a Pint of clear Water.

How to make a Varniſh for Silver. To a pint of Spirit of Wine, put 4 Ounces of Gumſandrack, and one of Maſtick, ſhake them well, and let them ſtand 24 honrs in a moderate heat.

How to make uſe of the Gold and Silver. Buy Silver and Gold in Shells, and put to it Gum-water, and then mix it extraordinarily well with your Penſil, and if it prove too ſtiff, put a little fair water into it, and ſo you may Draw or Write as you pleaſe.

To make another China-Varniſh. ℞. Of Seed Lack 10 Ounces, of Sandrack an Ounce and half, put them in a Can of rectify'd Spirit of Wine, ſhake them well together, and let them ſtand 48 hours in a moderate heat, then ſtrain it through a Canvas Bag, and let it ſettle in a moderate heat 4 or 5 hours, then drain off the clear, which keep apart.

To make white Varniſh. The white V. is made by putting 3 Ounces of pickt Sandr. and 2 Ounces of Maſtick, in one pound of Spirit. To

To make a raw Varnish for Violint and other Instruments. ℞. Of the deepest coloured Amber 3 or 4 Ounces, and put it in a well leaded pot, and let it melt on a Charcoal Fire, stirring it with an Iron Spatula, when 'tis melted, 'twill be dark like clarify'd Rosin, then pour it on a Marble stone.

To purify the Oyl. ℞. Of the best Linseed Oyl, q. s. e. put it in a new well leaded pot, let it boil well, and skim it often, when 'tis boil'd enough, which you may know by putting in a Goose-quill, for then it will not burn it, strain it and keep for the use.

Then ℞. Of this Oyl one pound, of Amber above mention'd 6 ounces, beaten small, let them heat on a gentle Fire, continually stirring it, till it be dissolv'd, if it be too thick, add more Oyl, if too thin, add more Amber; when your Varnish is of a good thickness, strain it through a Cloth, and keep it for use. Sometimes 'twill be 2 or 3 hours before the Amber be dissolved; be not discouraged at the blackness, for 'tis not turn'd, and 'tis not always transparent at the first, you must begin at first with a gentle fire and encrease it by degrees.

To

To Black Wood. First make a water of 2 pound of Brandy, of well-water 2 pound, of Galls 2 ounces, of Salt M. boil them in an Earthen pot well ſtopp'd half an hour, then take a ſpunge, and with this water cover the work once in 4 or 5 hours at leaſt 30 times, every time before it is quite dry lay on the following die.

℞. Of ſtrong Vinegar 2 pound, of Filings of Iron one pound and half; of ruſty Iron one pound; a little Salt; of Verdigreaſe an ounce and half; of Galls a pound and half, a penny worth of ♃ ſublim'd, a piece of the bark of *Bois deanne*, and a Lemond cut into 4, let them ſteep for 15 days in an Earthen or Iron pot ſtopp'd, then when 'tis dry polliſh it with Trippillo.

To gild it. The proportions are of Bole one pound, of Sanguin ſtone, or Red one pound, of black Lead an ounce, of Tallow an ounce and half; put the Bole to ſteep in water, then pound the red Chalk and black, and after grind them fine with the Tallow, grind the Bole by little and little, and then mingle all together and cover them with water.

To

To a ſpoonfull of this put 2 or 3 ſpoonfulls of Water, and the quantity of a Wallnut of ſtrong Sike, lay on 7 or 8 couches, this will keep in a cold place half a year.

Thus (Reader) we have preſented thee with various things; but indeed they are the draught of a rough Pen, written for thy profit by one of Natures Pupils, which I hope the Learned diſciples in the ſecret Myſteries of Nature will take in good part, ſeeing it is a true Birth and no Foſter-Child, which, as 'tis nouriſhed may grow to the full ſtature of a Man, and be able to plead ſomething on the behalf of its Progenitor; and ſeeing 'tis done in good will thou muſt accept of it ſo.

Farewell.

A

General Treatise

OF THE

ORIGINAL

OF

DISEASES:

Together with their Cure by *Spagirical Medicines.*

IN this Treatise we shall write concerning the Nature of Diseases; together with the office of Physick or Medicine in general, which is comprehended in the word *Medicina*, which contains five kinds, *Nosognomick*, *Boethetick*, *Pharmaeutick*. *Chirurgick*, *Dietetick*; but we shall here comprehend them under three, *viz. Physiologick*, *Pathologick*, and *Therapeutick*: Now

Now this division agreeing best with Spagirical Doctrine, we shall erect upon this Hypothesis, beginning first with

Physiologica, is to know and understand the structure of Human bodies, both Anatomically and Physically, from which we may know to apply suitable Medicines; whether they are prepared from the Animal, Mineral, or Vegetable Kingdom.

Pathologica is that which describes, and wherein is consider'd the general Method of Indications of Diseases; *Diagnostick*, *Ætiologick*, and *Prognostick*.

Therapeutica is wherein are consider'd the general Indication of Cure, under what denomination soever, because in the Spagirical way we never observe the Dietetick part, for we allow the Patient their kind of Food in Moderation, as we have largely shewn in our *Spagirick Physophy's Triumph*. As to the Chirurgick part, we esteem not of it any more than for Wounds, simple or compound Fractures, Dislocations and such like external accidents; but as to Ulcers, Fistula's, and Cancers, *Noli me tangere's* experience doth demonstrate cannot belong to

this

this part, for if curable it must be perform'd by internal Specifick Medicines, which will take off the original cause thereof; for instance, we had a Patient in *Rotterdam*, was afflicted with a virulent Ulcer in the Leg, and had been up and down under cure for 6 Months, or more, in some of which time she was under the Masters of the Hospital, but to little effect, for they us'd their hot corosives so long till she was down right Lame, yet (by the blessing of God) was reliev'd and cur'd by me with one double bottle of my *Vinum vitæ proprietatis* Ensencificated with the aurify'd Sulphur of Antimony: We could give several other such Instances, which for brevity's sake, (and lest the Volume should grow too big) we shall omit, till we publish our *Spagirical Philosophy Asserted*: And again, that part in Chirurgery, which to the Operator is most beneficial, we cannot assent to, as Phlebotomy, Fomentation, Scarrification, and such like; because they are cruel and unmercifull, and after all that very little conducive to a Cure.

Now of the *Pharmatick* part we only esteem

esteem that, which prepares such Medicines, as will radically cure by a Specifick virtue; for of violent Vomits, Purges or Salivations, we cannot admit, because whilst drugs thus operate, they are cloathed with their venomous and unnatural crudities, and not fit to be given by the hand of an Honest Physitian, such, we mean, as prefers a good conscience before popular applause.

The Quæry therefore will be, how true Medicine (and such as will really relieve the Diseased) may be prepared, in answer whereunto we refer you to th Third Head, where we shall demonstrate, that such are only prepar'd by the Knowledge of Nature; as true Rivulets flowing from the Fountain, for from thence proceed the *Medinms* and *Menstrums*, that have power to open the most compacted bodies, and cause them to send out those Friendly Balsamick, and Medicinal virtues, whereby the afflicted are relieved; but more of this in the place before cited.

☞ We shall now come briefly to state our Hypothesis, concerning the Original, Nature and Cure of Diseases, in such

ſuch words, as may ſo inform the well-minded deſirer, and to receive ſatisfaction thereby: The Original, Nature, Variation and Cure of Diſeaſes may therefore (as we before ſaid) be comprehended and underſtood in a three-fold reſpect.

Firſt, in the Knowledge of the Microcoſmical ſtructure, and how Diſeaſes ariſe in human kinds, ſo as to aſſault the Animal Life, and ſenſitive Soul; for we find that all the Diſeaſy Idea's are conveyed in the vehicle of the Spiritual Juices to the conſtitutive parts.

Secondly, In knowing the proper Indications of Diſeaſes, and how changes and variations are made in ſimple and complicate ones; for 'tis very neceſſary, that the concurrences, in the Nature and Eventual accidents thereof, be præominated.

Thirdly, theſe being underſtood, we may boldly inſiſt upon the Cure of Diſeaſes, by a Judicious Adminiſtration of proper Medicines, and by ſuch variations, as are requiſit for removing the Cauſe thereof.

But before we proceed to lay down the Riſe and Nature of Diſeaſes, we think

think it convenient (to make our Intention the more plain) first to define what a Disease is; a Disease therefore is defin'd to be an assault made upon the Spiritual Life, in human kinds, in order to make a breach of its natural Harmony.

For 'tis plain to us, that Diseases have their first Existence in the very principles of Life, and sensitive Soul, by which they are conveyed to the Archæus, (who is, as we say, the central vital Spirit, exalted to the highest state in the Microcosm) which distributes a vital ray, of which *Ares* is Specificator, to all the parts and Members of the body, which being assaulted by the Diseasy Idea's, whether Superior Influences, Epidemick Venoms, or other accidents, causing Terror, Fury and Amazement, whereby Nature becomes unmindful of her own office, and admits of Diseases, and sometimes death without resistance: Because by such preternatural actions the wrathful quality is stirred up, which otherwise lay silent in the Centre of the body: for (as we have said in our *Medicina Rationalis*) the seed

of

of Life and Death is placed, and originally exiſteth, in the Center of every Body, and of Man, in order to ſubdue him to fear, and reverence his Creator; for, (as the Apoſtle ſaith) *From Adam death reigned upon all men.*

Now this *Archæus* hath ſuch a pure Central Life, that it is immediately put into fury and diſtraction, by thoſe clouds the diſeaſes Idea makes, which being antipatherical to its purity, it cannot but oppoſe, endeavouring ſo long to caſt them off, till enraged thereby, and ſo neglecting its own office, many times immediately admits of death; but, if not ſo ſoon, theſe untoward gueſts take place, captivating and deſtroying, and as they have admittance, aſſume Matter, and become corporeal; whence, according to its continuance, proceed chronick diſeaſes, or ſuch as be of difficult cure: For this matter (as we have ſaid in our *Spagirick Philoſophy aſſerted*) is by degrees diſſolved, and ſpread through the Body, and ſo univerſally aſſaults the whole Fabrick, or at leaſtwiſe ſome principal part, or organ thereof, whence ſomtimes proceed Obſtructions, Hypo-

condriack

condriack Melancholy, and many others; for the Humors, especially the predominant, have thereby power to overflow; thence Diseases from the inequality of Humors, which often are remotely promoted by the six Non-naturals.

We therefore assert these to be the accidental, not the original or Procatarctick Cause of diseases, as many will have them, and that by these. Nature is deprived of her own State and Office, and led into that which is contrary to her; which prevails so long, as the *Anatomia Effata* hath power to Dart forth her venom, in order to extinguish the Fountain of Life.

We shall therefore state this as a general Aphorism in Physick, that if the Spirit, the Fabricator and Conservor of Human Bodies, stands clear and undefiled, being not infected by the clouds of Diseases; the Body, which is the Receptacle of the Spirit, must needs remain in a vigorous activity, for no morbifick Matter can exist therein, but by the Spirits Error, which afterwards forms Matter, and becomes corporeal.

For

For as Christ says, *Mat.* 12. 28. *How can one enter into a strong Man's House, and spoil his Goods, except he first bind the strong Man*; In reference hereunto, the Spirit may be said to be a strong Man, and the Arche, as the Watchman of the Microcosme, which examins all, therefore must be first bound and captivated, before the House or Body can be destroy'd.

Thus much in general concerning the Original of Diseases, and their forms impress'd by the Diseases Idea on the Spirit, through which they become corporeal; we shall now consider by what Medium they act; We say then, as the external Air of the Macrocosm, is the Medium between Heaven and Earth, containing the universal Spirit, by whose Power Life proceeds from Generation to Generation, and by the deprivation thereof, Death, Corruption and Destruction; for being darkned, corrupted and infected with divers Spiritual Forms, whether Superior or Inferior, by exhalation of corrupted Fumes, for 'tis a Matrix that receives all, till over-burthen'd or infected thereby, it sends forth its venom

venom both on Man and Beast; as is too too evident in Pestilential times, *&c.*

So 'tis in the Air of the Microcosm, where the Spirit acts, that being the medium between Life and Death, and consequently, the effective Instrument of Health and Diseases; for that being over-burthened, either by the superior Influences, or Spirituality of the different exhalations, proceeding either from a subsequent Cause, or the immediate Passions and exasperation of the Mind, by Anger, Grief, Fear, or the like; or of the Body by suddain motion, or Cold, by which the Spirit is too much inflamed, or contracted, or from the superabundance of Meat or Drink taken: For althô these are the handmaids and nourisher of Life, yet when taken in excess, they many times become the very instrument of Death, like as the most choice *Panacea*, which by a ray of its light, is able to cure all Diseases, yet too many rays thereof will overpower the natural one, and so extinguish it: For as *Sandivogius* says, a great Fire soon extinguishes a small one, and that many of the

the Philosophers have destroy'd themselves, by not knowing the right use of the grand *Panacea*; for we are to receive things in Temperance, so as to strengthen the natural heat, and not to overcome it, as we have touched at in the Preface.

'Tis no wonder indeed, why there should be such variation in Diseases, and so many new and complicate ones arise; if we rightly consider how great the excess and intemperance, this age abounds with, is, for from thence proceeds a debilitation of the Spirit, a defect of the Spiritual Juices, and an inlet to cacochamick ones, and from thence corruption; and this being united with the Debaucheries, receiving from each other the Spiritual vapour of their poisonous *Venom*'s, the Grand Pox is contracted; which, being not timely cured, corrupts and stains the Vessels with its Diseases Malignancy, and is often sent forth to the superficies of the Body, and internally stains the radical moisture, causing an Impostumated Seed, and decayed Body; from whence, in the act of another Generation it stamps its Ideas, or its

Matrix

Matrix; from hence hereditary Diſeaſes, and the cauſe of ſo many weak and imperfect Children, which alſo in proceſs of time, produce the ſame effects, and ſo cauſe ſuch other new complicate Diſeaſes, & ſuch as become the amaze and aſtoniſhment of Phyſitians; for 'tis not only the *Diſeaſes* varying, and divers ſymptoms thereof appearing, but alſo ſome new ones are commonly & yearly produc'd, vaſtly different from the other: And this is obſerv'd, and for a truth generally agreed upon by moſt of the Learned and Curious obſerving Phyſitians, that I have met with in my *European* Travels.

And indeed, the crazineſs and imperfectneſs of Bodies, in this our Age, are much to be pittied and lamented: for let the Phyſitian come where he will, he can ſeldom fail of diſcerning ſome Symptoms and evil Effects thereof; and 'tis much to be fear'd, that the Intemperance of this Age will cauſe ſuch evil Fermentations, as to produce yet worſe Diſeaſes, which (I pray God) the Inhabitants may prevent by timely Repentance, for I dread the ſoreneſs of the Judgment, *&c.*

From what hath been said, 'tis easie to be conceiv'd, that Intemperance hath been as a Procatarctick Cause of many Diseases, staining the Spirits, corrupting the Humors, and many times the principal Vessels, causing similar, organick, and common Diseases: For we say, that one original Cause may in different Bodies or Constitutions, produce different Effects, and the more different symptoms, according as it hath its situation, or power to assault the *Syntheresis* of Nature: We shall therefore state another Aphorism, *viz.*

That the Spirit being the first admitter of diseasy Idea's, those also must be Spiritual, and carry with them their own Seed, and forming Power; or else no specification of a disease, could be made.

Now this being so, we are to consider, what those diversity of Forms are, that produce diversity of Diseases. For we see, that in Epidemick diseases, which tho, generally proceed from corrupted venoms, yet each of them cause different Characters on the Body: The Measles one, the Small Pox another, the Swine Pox another, the

the Spotted Fever another, and the Plague another: For that hath the most raging power, or violent burning, painful Blains, Carbuncles, or Bubo's, as a test of Rage, changing the same, in, and with the solid parts to the blackness of a Coal, or stinking Pus, *&c.*

Now by all of these the Life is eminently threatned, according as the Form hath power immediately to work upon, and prevail against the light of Nature. This diversity of diseasie Idea's may not seem difficult to be conceived, if we but consider, that the general matter of all things was originally one, and that the diversity of Species came in the World, by, and from the character and stamp of Form in the Animal, Mineral, and Vegetable Kingdom, in all the kinds thereunto belonging: For (as the Apostle saith) every Body hath its own Seed, and every Seed its own Body. In the vegetable Kingdom, the Body is Salt, the Form Sulphur or Oil, which are discernably different in Tast and Smell, one from another, which whilst the Texture remained, had power to re-

tain its Form in multiplication of its kind, through the power of the universal Spirit. In the Mineral Kingdom, the Body is Mercury, but that which gives the various Forms, is Sulphur, which through the Medium of the Universal, grow, and are multiplied. In the Animal Kingdom, the Body is Flesh, but the Form is that which makes the diversity, according as 'tis pure, purer, or most pure; the most pure is Man, being animated with the Divine Light; the Pure is Filh and Foul; and the less Pure is Flesh in its divers and brutish kinds; yet all live, increase and multiply through the Medium of the Universal Spirit: Moreover, Man (being a Microcosme, an Epitomy of all Forms, a Compendium of all Powers, and System of Superior and Inferior Beings) must doubtless be acted upon by all Forms: For, as Legions of Angelical Spirits are for ministring Comfort to Man by the Rays of Light; so on the other hand, Are there Legions of Diabolical ones, stirring up their Instruments to dart and poison him with the black cloud of Death: Therefore we say, that as

the

the Spirit of Man is acted upon by the divers diseasie Idea's, & yet the Primary Matrix of Diseases one, *viz.* a moist, mercurial poisonous Air, which we call the *Anatomia Essata*, whose existence is in all the urinous Spirits in the Body, and is fed by the same, in which the different Idea's Act and Form several Species by the Medium of the Spirit, in the little World, even as 'tis in the Spirit of the great World.

Wherefore we say, that all kind, or species of Diseases are produced by the Spiritual Action of the dismal Form; and according to the nature of the Humor acted upon, or of the Vessel, Organ or Passage, that 'tis incorporated in, and as 'tis nearer or more remote situated to the *Archaius*: For we see that in the Itch and Scabs, the Blood is corrupted and infected; as also in the Scurvy and Scrofulous Humors; yet each of these are considerably different one from another, and all different from the former: which still demonstrate diversity of Forms in the specification of Diseases: And again, in the French Pox, which having its rise from complicate Vapors, produceth

ceth in like manner complicate Symptoms, which have some or other resemblance of various sort of Diseases.

Now if the Form is of a Saturnal Nature, dull and languid in Motion, from thence Hypocondriack Melancholy, and inveterate Obstructions, hard to be removed. Now the further operation of these sulphurous Idea's, or black Clouds, will be more fully shewn in my *Spagirick Philosophy asserted*, where the Original of Diseases is more fully demonstrated.

These things being rightly known, and consider'd, we may be able to make proper Indications of Diseases, whether produced simply from one Cause, or compounded with different Forms; whence proceed rebellious and complicate Diseases: *Ex. Gr.* The corruption of the Grand Itch in one uniting in *Coitu* with the acid or muriatick Particles in another, produceth, or bringeth forth a venemous Vapour, which may prove as a Progenitor to the Pox; and especially when 'tis heighten'd by a volatile Acidity in a second Action. The manner of which, ought truly to be known.

And

And again, when the Scurvy after the ſame manner unnites with the grand Pox, it may cauſe ſuch a violent fermentation in the blood, as to produce a Feaver; ſome of which I have known ſo violent, that death hath immediately enſued.

Theſe, and many more of the like nature, produce ſuch complicate Diſeaſes, as have before been touch'd at, ſo that the moſt learned of Phyſitians at the firſt ſight by the Diagnoſticks and Ætiologicks are put to an onſet, how rightly to give their Prognoſticks, which we ſhall endeavour to unfold, according to our experience, in our *Medicina rationalis*, and briefly in our *Spagirick Phyloſophy aſſerted*, and therefore omitting here.

We ſhall therefore conclude, that diſeaſes are invenom'd, poyſonous Idea's, either more or leſs corporify'd; and ſo emitting their various effects and ſymtoms, and by degrees working upon the radical Moiſture, or vital Spirits, till they are exhauſted, and then by conſequence death enſues.

Now ſeeing 'tis a duty incumbent upon every Phyſitian, to endeavour by

true Specificks to heal those breaches and inrodes, made upon Nature, whilst the Oyl remains in its determin'd Pondus unexhausted: To the end, our mite may be contributed, we shall thus demonstrate the *Therapeutick* part as follows.

Finding therefore, that Diseasy Idea's are dismal Clouds, whereby the Spirit of Life is stain'd, in order to produce death, for Diseases are its Messengers; we shall therefore recommend to your Consideration the search of such Arcana's, or suitable Medicines, such (we mean) as will emit some rays of light, whereby the sensitive Soul or Spirit of Life in human bodies may be illuminated, and which being rightly apply'd, have power to remove the Cause, and restore Nature to sanity.

Of which number are all those, that are Spagirically prepared from the Chaos of the Adepts: and more especially their grand, universal, Tincturing Sulphur, against which no reasonable man dare object, seeing there is such an unanimous concurrence in the writings of the learned and Judicious

cious Spagiricks: For they maintain the Possibility of one Medicine to have virtue sufficient to cure all Diseases. And 'tis no wonder it should be so, seeing 'tis an Essence of such Purity, as to have Predominancy over the Elementary and corrupting powers, being a Domicile, wherein the first form of light is concatinated in the Effluviums of Life, and thence having a central Homogeneity, preserves the fewel of the Lamp from being stained with the Diseasy Idea's, and Nature from erring in its Harmony; and when it doth err, 'tis a sure Panacea to restore it again to sanity, maintaining the Microcosmical Wheels in due *Decorum*, till the appointed time of Death, there being an Irrevocable degree, pass'd, against which there can be no Balme, *&c.*

Furthermore, 'tis to be observed, that all Arcana's proceeds from the Power, Action and Virtue of this Chaos general; as also the *Menstrum Alkahest*, which is the *Medium*, by which Medicines, are prepared, and indeed without which there can be no true Essences, Elixirs, Magistrys, *&c.* whatsoever high names are given to many

Moreover 'tis to be obſerved, that by the help of this general Spirit, we open the body of Tartar, uniting the extreams ſo, as to bring it to act in a ſuccedanous way, and Spagirically to operate on moſt inferior bodies, and thereby to obtain their true Specifick virtues, which Medicines are eſteem'd the ſuccedanous ones, and ſhort of theſe there are very few that will raiſe any conſiderable advantage to the Sick, let the commendation impoſed by the makers thereof be ever ſo ſoaring; and 'tis daily confirmed by experience, that there be all-to-few Medicines, that by far anſwer what is attributed to them; becauſe there be no Specificks, but what are prepared through a diſſolving Agent, of which number is Tartar, which is of ſuch a Nature, as to coagulate upon the body diſſolved, but 'twill obtain from the Concret its Caracteriſtical Powers, and hidden Specifick Vertues; and on the other hand, the Concret obtains from the Diſſolvent an abſterſive Nature, and by the action and paſſion the points centre into a Globical or Balſamick Ens, which is agreeable to our conſtitutive

Principles

Principles, and ſo operate in thoſe pure Effluviums, as to perform real Cures, to the comfort and ſatisfaction of the Patient, and Honour of the Honeſt-hearted Phyſitian.

Therefore this Conſideration muſt not be omitted, *viz.* That 'tis neceſſary to obſerve variation in their adminiſtration, according to the alteration of the Diſeaſe; for our Ten Years experience ſhews us, that 'tis neceſſarily required in Practice, to make a Judicious variation in the Diſpenſation of Medicines, if we deſign that they ſhould fully anſwer: For the way and Method, we obſerved 5 years ago, muſt be alter'd in the Preſcriptions of this preſent year: For tho' the Method was certain then, in the Diſeaſe of the ſame kind, or ſpecies, yet ſuch have now other Twiggs, Branches, and Symptoms, which neceſſarily require to be prun'd off: For theſe, and ſuch like reaſons, the Author would not willingly out ſpeak the vertue of any ſingle Medicine; yet his experience is ſuch, that he will thus much boldly declare for the encouragement of the Diſeaſed, that

that if these do not demonstrate their Virtue on them in 30 or 40 days, so as to give a grounded belief of a real Cure, he advises such Patients to desist from means, except the Physitian that follows him, can demonstrate, that he is in Possession of the *Grand Panacæa*, or *Universal Medicine*; otherwise the Cure is highly to be doubted. Those true Sayings have been found by experince, by such, that have not been willing to regard our Advice, but would be tampering and spending their Money, and yet alas, the Disease hath remained, until the Eyes have been closed, and they have given their last farewel to the World: Of this we are able to give undeniable proofs.

The last Observation is, that these Sovereign Specifick Medicines are more certain in their Operation, where the Patient observes with heedfulness the methods prescrib'd, and is temperate in exercise, Meat and Drink, and yet we allow all things in Moderation, so far, that the most curious Pallate may be pleas'd with such variety as Nature affords.

Now for the satisfaction of all that are

are truly desirous to promote Art, I shall now come to demonstrate, and lay down the *Basis* we go upon, and the manner observ'd in preparing these our Medicines, *viz. by the Medium of Tartar*, as before hinted, which must be the pure and fixed Salt, truly volatized, whereby it becomes a pure fermenting Medium, an opener of Bodies, by Vertue of the reconciler of Extreams, and the very key for preparing true Specifick and succedanous Medicines: Therefore observe as follows.

The fixed Salt of Tartar is to be volatiliz'd three distinct ways, *viz.* by acid Spirits, and then being distilled over into a middle Spirit, they assume the name of *Arcana Pontificata*; also by urinous Oyls, and Spirits, and then they assume the name of *Arcana Microcosmica*; also by essential Oyls and vinor Spirits, and then they assume the name of *Arcana Samick*; not undeservedly, because of its friendly Balsamick Nature, homogenious to, and in the preparing of Medicines; therefore I shall touch at that, and omit the others, seeing we have distinctly laid them down in our *Spagyrick Philosophy's Triumph*,

mph, where we have treated of the Mineral work, to which I refer you for more ample satisfaction, and proceed to lay down the ground on which the *Arcanum Samick* depends, *&c.*

Circulatum Minimum, or the least Keys opening the door of entrance to the Spagirick Art.

℞ of the best *Rhenish Tartar*, what quantity you please, and calcine it three or four days, until it looks blewish, then let it run *per deliquium*, which filter, and then by evaporation crystallize it into a Salt, which by an internal Decoction may be butterified, then take thereof Three pound, and of any fragrant essential Oil Nine pound, of our *Reconciliator Microcosm.* ℞. *S. E.* to elixerate it, and then with an aromatiz'd Spirit of Wine, *Cohobate* it seven times, until it hath drunk up, ℞. *S. E.* to satisfy its Thirst, and so a noble tincturated Balsom is brought forth, which by Circulation must be united with its volatile Spirit, and then it may be exalted into a volatile Salt or Spirit; but 'tis sufficient to carry with it its fermentative Virtue, and to cure many stubborn Diseases: For this being truly

truly and artificially prepared, gives the Preparer thereof, the deserved Name of a *Spagirick*, and in the ransacking of the Books of Nature, gives him to understand the Nature, as well as the bare name of Things; and confirms unto him the Truth of what we have written, shewing it to be a *Bad Jamick Ens*, which doth exalt the Specifick Virtue of Concrets to a greater degree of Nobleness for the Corporality of the Bodies are dilated, and the internal Sulphur more fully obtain'd, with the union of Tincture, from whence the healing rays of Light proceed. Therefore I shall give you a Catalogue of my Medicines; marking such as are prepared by it thus ☥ therefore let it be observ'd.

Catalogue

Catalogus Medicinarum.

First, *Of Spirits.*

1. THE *Spirit of Corn*, or *true* Aquavitæ, *bearing* Proof of Gunpowder, *rectified Spirit of Wine*; both of which serve for Cordials, and drawing forth Tinctures.

2. A *Panagerick*, or *Bathing Spirit*, for pains of the Head, Bruises and Squalls, and Inflammations in any part of the Body.

3. *Spiritus Mundus*, or *the enriched Spirit of Sal Armoniack*, proper in Fevers, Pleurisies, Jaundice, and Obstructions, for it cleanses the Blood in most Diseases.

4. *Spiritus fegitivus*, or a *middle Elixir proprietatis Spiritualized*; good in the Measles and Small Pox, and other pestilential Diseases, fortifying the *vital Spirits.*

5. *The volatile Spirit of Vitriol, prevalent in Hysterick* Fits, Convulsions and Diseases of the Head, also for curing Green Wounds.

♃ 7. *Spiritus Prophelactick imperialis noſter*, or, the *Antipeleptick Powers*, Sovereign for all the Diſeaſes of the Head, and Womb-fits, ſudden ſurprizal, and infectious Diſeaſes, and is a general Cordial for all Diſeaſes incident to the Body.

8. *Spiritus Odontugiaſus*; *or the Tooth-Spirit, prevalent to make black Teeth white, and to cure the Scurvy in the Mouth*, or Gums.

Secondly, *De Poteſtatibus & Oleoſis*,

1. *Poteſtates Cochlearia*, or the powerful *United Spirit of Scurvy-graſs*, prevalent in the Scurvy, and the other Diſeaſes mentioned in this Book.

2. *Poteſtates Sambuci, or, the powerful united Spirit of Elder*, prevalent in *Surfeits, and other Diſeaſes, as before-mentioned.*

3. *Poteſtates Succinii, or the powerful united Spirit of Amber*, prevalent in *Mother-fits, and externally to Bath any grieved part.*

♃ 4. *The Royal Cordonum lenitivum, or friendly purging Cordial*, victorious in Health-promoting Virtues, for it being

ing so mild and sweet in its Operation, *may be given for* all Diseases, and to all Ages, Sexes, and Constitutions whatsoever.

5. *Oleosum Sylvii*, prevalent in *Fevers*, *Pleurisies*, *Surfeits*, *want of Digestion*, and the like.

6. *Oleosum Helmontii*, prevalent in Fits, *Consumptions*, *Weakness of Nature*, and the like.

7. *Oleosum nostram generale*, prevalent in *Fevers*, *Pleurisies*, *Surfeits*, *want Digestion*, *Fits*, *Consumptions*, *Weakness of Nature*, and the like.

☞ 8. *Vinum vitæ proprietatis*, or a middle *Essentia membrorum*, in that it contains the forming Sulphur, and is enobled by the specifick Concrets, and so 'tis powerful for Women in Childbed, to hasten their Delivery, easing After-pains, and relieving in deplorable Cases.

☞ *The volatile Tincture of Red Coral, and the Milk of Crabs Eyes*, both powerful in Hysterick Distempers, and Ulcers, from whence proceed various Diseases, as *Palpitations*, *Vertigo's*, and *Palsies*.

Thirdly,

Thirdly, *De speciebus.*

1. *Species Antimonii Ruſſilii*, whoſe Virtues are ſo well known to have a general Tendency to Man, in all thoſe Operations, requiſite for curing Diſeaſes.

♃ 2. *Species Veneris gradus aureoſa*, prevalent in *Fevers*, *Agues Dropſies*, *Scurvy*, *Gout* and *Stone*.

♃ 3. *Species noſtra Mineralis*, the ſame in Operation with the former, but rather more powerful, and leſs in Doſe.

Fourthly, *De Salibus.*

1. *Ens Veneris*, powerful in Obſtructions and Rickets in Children, working as a general abſterſive through the Body.

♃ 2. The *Volatile* and *Magiſterial Salt of Tartar*, prevalent in opening of *Metals*, diſſolving the *Stone* in the Reins and Bladder; alſo in *Ulcers*, *Fiſtulas* and *Cancers*, laying a good foundation in order to their healing.

♃ 3. *Sal Calybis*, or *Salt of Steel*, prepared in a way ſuccedanus to that of the *Alkaneſt*, and therefore powerful in

in opening *Obstructions* in the *Female Sex.*

♃ 4. *Sal essentialis Holmensii*, besides the Virtues in exalting Wines, it cures Diseases, according to the nature of the essential Oils, by which 'tis made; As for example. That of *Juniper* for *Wind*; That of *Cinamon* for *Epilepsies*, and *Convulsions*; and so of the rest.

♃ 5. *Sal Nepenthe*, or a Salt that eases pains in any part of the Body.

Fifthly, *De Arcanis.*

♃ 1. *Arcanum Samick nostrum*, whose Virtues are so great, that its worthily esteemed, and called *Alkalium*, *Apex*, or *Top of Alkalies*; and the crown of the Physician; because 'tis not only a wonderful Medicine, but also the Medium and means, by which true ones are prepared.

2. *Arcanum Butliare*, and *Glaubare*, for it being made, either from *Venus* or *Antimony*, will answer all, that *Glauber* attributes to it in *Pag.* 64. *Part*, 3.

♃ 3. *Arcanum Minerale nostrum*, or, *The Sulphur of the Blood-stone*, which being dilated in the Oil of *Turpentine*, stops

stops *Bleeding* either internally or externally.

4. *Arcanum Specificatum Metallorum*, or the *Specifick Sulphur of Venus*, dissolving Mercury radically, and united into an Arcanum, curing the *Grand Pox*, and other rebellious Diseases.

Sixthly, *De Magisteriis & Essentiis.*

1. *Sal magisterialis Panacis Nostri*, acting as an *Universal Menstruum*, being too fiery to have any Medicinal Virtues, therefore called *Alkahest*.

2. *Magisterium solare*, or *Aurum Potabile*, working and operating with general Intentions, in order to preserve the body of man in sanity.

Seventhly, *De Sulphuribus.*

1. *Ens vitæ Metallorum*, or *Lively virtues of the Narcotick Sulphur of* Venus *manifested*, which allayeth the enraged *Archæus*, as with a Charm admirable in *Fevers*, *Pleurisies*, *Frenzies*, and *Madness*.

2. *Elementum ig. Sulphuris communis*, or the *Element of Fire of Common Sulphur*, which Cures not only Sick and

Ropy

For Diseases of the Head, as Coma, Lethargy, Apoplexy, Convulsion, Epilepsy, Palsy, Madness, and the like, proceed thus: First, let the body be well cleansed, by taking every second Night of our *Royal Cordanum Lenitivum*, and constantly taking drops in the day of our *Spiritus prophylactic. imperialis*, for violent Madness rather the *Spiritus Mundus*: but for Epilepsies, the *Volatile Spirit of Vitriol*; and after 7 or 8 days take in drops of our *Vinum vitæ propr.* and once in two days of the *Narcotick Sulphur of Hens*, or the *Arcanum Antimonii*; often externally striking the Temples and forepart of the Head with our *Oleosum*; or *Thomson's Stomatick Tincture*; this Method must be followed, with some judicious Variations, till a Cure is perfected.

Scal'd heads are Cured by the *Vinum vit. propr.* only we apply to the Scalp *Empl. diascrosulum*. It is also excellent being inwardly taken to strengthen sore and weak Eyes, and to abate any Inflamation therein, only externally drop in 2 or 3 drops of our *Aqua Occularis*; also 'tis excellent for the diseases of the Ears internally taken, and being mixt

with

with *Oyl of Sweet Almonds* to be dropp'd into the Ears, ſtopping the ſame with a little black Wool; it alſo cures the diſeaſes of the Mouth, as Ulcerations, Cancerations, being inwardly taken only for pained Teeth diſſolve in it *Pill. ſamech. nepenthe*, putting it into the Ear of the Aking ſide, and holding the ſame in the Mouth, and this generally gives eaſe and twice or thrice; but we have ſometimes cured the pain of the Teeth only with our *Paragorick Spirit* ſnuffed up the Noſtrils: but for to make Yellow, Black and corrupted Teeth white and ſound, and to cure the Scurvy in the Mouth, I waſh them with my *Spr. Odontugiaſus.*

☞ For the Diſeaſes of the Throat, Thorax, or Breaſt, as Quinſeys, Coughs, Aſthmas, Plurifys, Peripneamony's, Conſumptions, Spitting blood, Apoſtems, taken in drops three times a day, and now and then, of the *Spr. Mundus*, and once a Week to purge with our *Royal Cordonum lenit.* and every third Night a doſe of our *Species Mineralis*, and the intermitting Nights of our *Pil. ſam. nep.* often ſmelling to our *Spir. proph. imper.* if the Spirits are faint,

Ropy Wines, but also the body of Man; as *Glauber* hath laid down in *pag.* 3. *par.* 3.

Eighthly, *De Balsamis.*

1. *Balsamum Sulphuris nostrum*, prevalent in the *Consumption*, and for such whose natures are weak and decay'd.

2. *Balsamum fuliginis Gonorrheum*, prevalent in Curing the *Running of the Raines*, and *all weakness in the Back and Loins.*

3. *Balsamum Minerale & Vegetabile*, curing *Agues* and *Feavers*, and by its fragrancy refreshes the *Vital* and *Animal Spirits* in most Diseases incident to the Body.

4. *Balsamum Vegitabile & Catholicum*, or the general Wound Balsom, radically curing *Wounds*, *Ulcers*, and *Fistula's*.

Ninthly. *De Mel.*

1. *Mel Vegitabilis & Mineralis*, both for the enriching and dilating Cordial Spirits into a friendly nature.

Tenthly, *De Aquis.*

1. *Aqua Ocularis*, prevalent for *red*, *weak*, *sore*, and *imperfect Eyes.*

2. *Aqua*

2. *Aqua Vehicularis Vegetabilis*, & *Aqua Minerals*, both of which are for the conveying of such Medicines, which otherwise are too fiery and strong into the body.

Eleventhly, *De Pillulis.*

1. *Pillula Matthias Stricci*, made by the *Supo*, good for *Suffers*, *Gripes*, *Coughs*, *Colds*, and the like.

2. *Pillula Anodina Specifica & Cathartica*, and *Pillula Samick Necembe*, both of which are powerful Medicines, but the last the most effectual, for the *Opium* is radically corrected, and brought to a Balsamick Nature, powerfull in *Arthritis*, *Sciatica*, and *Rhumatisms*; for it easeth pain, and causeth nature to rest from the burden of many stubborn Diseases.

Thus have I in brief, given you an account of the Medicines we prepare, being indeed almost Superabundant for any ingenious man to practice by, and that it may be the more clearly conceived, we shall once more shew their general Virtues, by applying them to the parts afflicted, as follows.

For

For Diseases of the Head, as Coma, Lethargy, Apoplexy, Convulsion, Epilepsy, Palsy, Madness, and the like, proceed thus: First, let the body be well cleansed, by taking every second Night of our *Royal Cordanum Lenitivum*, and constantly taking drops in the day of our *Spiritus prophylactic. imperialis*, for violent Madness rather the *Spiritus Mundus*: but for Epilepsies, the *Volatile Spirit of Vitriol*; and after 7 or 8 days take in drops of our *Vinum vitæ propr.* and once in two days of the *Narcotick Sulphur of Venus*, or the *Arcanum Ammonii*; often externally striking the Temples and forepart of the Head with our *Oleosum*, or *Thomson's Stomatick Tincture*; this Method must be followed, with some judicious Variations, till a Cure is perfected.

Scal'd heads are Cured by the *Vinum vit. propr.* only we apply to the Scalp *Empl. diascrosulum*. It is also excellent being inwardly taken to strengthen sore and weak Eyes, and to abate any Inflamation therein, only externally drop in 2 or 3 drops of our *Aqua Ocularis*; also 'tis excellent for the diseases of the Ears internally taken, and being mixt

with

with *Oyl of Sweet Almonds* to be dropp'd into the Ears, ſtopping the ſame with a little black Wool; it alſo cures the diſeaſes of the Mouth, as Ulcerations, Cancerations, being inwardly taken only for pained Teeth diſſolve in it *Pill. ſamech. nepenthe*, putting it into the Ear of the Aking ſide, and holding the ſame in the Mouth, and this generally gives eaſe and twice or thrice; but we have ſometimes cured the pain of the Teeth only with our *Paragorick Spirit* ſnuffed up the Noſtrils: but for to make Yellow, Black and corrupted Teeth white and ſound, and to cure the Scurvy in the Mouth, I waſh them with my *Spr. Odontugiaſus.*

☞ For the Diſeaſes of the Throat, Thorax, or Breaſt, as Quinſeys, Coughs, Aſthmas, Pluriſys, Peripneamony's, Conſumptions, Spitting blood, Apoſtems, taken in drops three times a day, and now and then, of the *Spr. Mundus*, and once a Week to purge with our *Royal Cordonum lenit.* and every third Night a doſe of our *Species Mineralis*, and the intermitting Nights of our *Pil. ſam. nep.* often ſmelling to our *Spir. proph. imper.* if the Spirits are faint,

drink often of our *general Cordial*, which will comfort as much as Food, and let the Cure be compleated with our *Ens vit. metall.* but in Conſumptions make uſe often of our *Magiſterium ſolare*; and thus proceed till a Cure is perfected

☞ For the Diſeaſes of the Abdomen or Belly, as Heart-burn, Vomiting, Squeamiſhneſs, Belching, Rumbling in the Guts, Heat of Stomach, Want of Appetite, Hicoughs, Diarrhea, Lientery, Cæliaca, Vomiting and Looſneſs, Dyſſentery, or Bloody flux, Iliack-paſſion, Chollick, Jaundice, Dropſie, the Hepatick-flux, Exceſs or Supreſſion of the Homorrhoides, Hypocondriack diſeaſe, Scurvy, Diſeaſes of the Kidneys and Bladder, the Fixed and running Gout, French pox, Gonorrhea, and nocturnal Pollutions, we preſcribe every ſecond Night a doſe of our *Pil. ſamech. nep.* and in drops of our *Vinum vit. pr.* conſtantly, once a Week purging with our *Royal Cord. lenit.* but in the Cholick add a little *eſſential Salt* of *Camomile flower*; and in the Dropſy our *Arcan. Antim.* for the Hypocondriack diſeaſe add the *Poteſt. ſamb.* and *Ambr.* in drops, intermixing between the *Vin. vit.*

vit. pr. for the Scurvy *Pil. anod. sp. & cathar. & Potest. Cochleare.* and *Arcan. Speci. metall.* For the Stone the Spirit of *Tartar.* For the Gout, take a large Dose of our *Pil. sam. nepen.* and Sweat thereon, bathing the grieved part well before the Fire, with our *Vint. vit. propr.* and now and then take a Dose of our *Spec. Miner.* ☞ But for a Clap, Running of the Reigns, Swelling of the Yard, pain in making Water, which, if not well Cur'd turns into the Grand-pox, which is known by the Symptoms, a sore between the Glans and Prepuce, which then will soon infect the body with Scabs, Blotches, Aches, Eating Ulcers in the Nose and Throat, Nodes in the Shinbones, and those with horrible nocturnal pains, palpitations and dangerous Coughs; and in fine, a miserable end if not timely cured; for these are prescrip'd our *Royal Cord. lenitiv.* to be taken every second Night, and our *Vin. vit. pr.* constantly in drops, and the intermitting Nights our *Species Ven. gr. aureos.* For violent Gonorrhea's intermit these, and take the *Balsam. fulig.* and if there be very violent pains, take

now and then a dose of *Pil. sam. nep.* and principally *Arcan. Spec. Metal.* which will wonderfully perform the Cure, as the Author hath often demonstrated, in a way far more easy, private and safe, pleasant and cheap, than hitherto hath been practis'd or know in *England*; all which the Patient and prudent Experiencer may find to their great satisfaction.

☞ For Feavers, as Ephemora, putrid continual Feavers, Causus or burning Feavers, *Quotidian*, *Tertean*, or *Quartan*, the slow Hetick-Feaver, the Colliquative or Melting, and the Lymphatick and Catharrhous Feaver, malignant Feavers, and those of the Plague, Spotted Feaver, Hungarian Disease, and others Epidemical, Small Pox and Measles, intermitting Feavers, or Agues, *Quotidian*, *Tertian* or *Quartan* Agues, Symtomatick Feavers or Agues, and the like; you are to proceed thus: Take every second Night of our *Ens vit. Metal.* and the intermitting Nights of our *Pil. sam. nep.* in drops *Potest. Samb.* or *Spir. Sagit*; but principally of our *Vin. vit. propr.* and then intermit and take of our *Sp. Ven. gr. aur.* or

Ave.

Are. Butl. and as the Diſeaſes begins to abate, carry off the Corruptions with our *Royal Cord. lenit.* taken as a Cordial; ſometimes the *Species Antimonii, Ruſſel* and *Species Noſtr. Mineralis*, mitigating the violency of pains by *Sal nepenth.* or rather *Ens Vitæ metallorum*; now for the bating Thirſt, take of our *Spir. Olontugiaſus* from 10 to 20 drops in Beer, *&c.*

☞ Now for the Diſeaſes incident Women, as Wind, Dropſie, and falling down of the Womb, Hyſterick-Paſſion, or Fits of the Mother, the defect, Imminution and diſorderly Flux of the Menſes with pain, the Exceſſive Flux of the Menſis, and the Whites, Barrenneſs, Symptoms of Women with Child, *viz.* Nautiouſneſs, Vomiting, Longing, Spaſm, Falſe-Conception, Miſcarriage, Mola: Difficult Travail, a dead Child, breaking Water, the Symptoms of Lying-in Women, Lochia, *&c.* The Green-ſickneſs, *Furor Uterinus*, and Womens Melancholly: You are to obſerve that whatſoever is requiſite to be done by manual operation muſt be dexterouſly perform'd, as in

the falling down of the Womb, and more especially in difficulty of Travail, either by some truly expert Woman, or rather a Man Midwife. Now for Medicines proper in the aforesaid Diseases, are my *Vin. vit. propr. Pillula sam. nep.* The *Magisterial Salt* of *Steel*, the *Powers* of *Amber*; but more especially the *Narcotick Sulphur* of *Venus*, dilated in my *Vin. vit. propr.* For it is not only good in hastening the delivery, but also eases after-pains, and takes off those Symptoms which are incident to Women, that lye in, *&c.*

☞ For Diseases incident to Children, *&c.* the Jaundice, Children's Gripes, Belching, Hiecough, Nautiousness. Heatburn, Vomiting, Curdling of the Milk, *&c.* Looseness and Costiveness, a Thrush, Fitts, difficult breeding of Teeth, Childrens Coughs and Asthma's, Worms, Consumptions, Rickets, the Stone, stoppage and incontinence of Urine, Agues and Feavers, *&c.* take my *Royal Cordonum lenitivum*, as 'tis prescribed in our *Spagirick Phylosophy Asserted*, also our *Vinum vit. propr. Pillula sam. nep.* and *Ens vit. mtall.* which will answer all,

all, that can be desir'd by, or from a specifick Medicine: and seeing I have given their true Use and Dose as before cited, I shall omit them here, and refer you thither for your ample satisfaction.

☞ Now for External Maladies, and such as belong to the Chirurgical part, as *Wounds, Bruises, Squatts, Ulcers, Cancers, Fistula's, Noli me tangere's,* &c. There is no better Remedies can be prescribed, than our *Balsamum vegitat. & Catholic.* the *Volatile Spirit of Vitriol,* and *Paragorick Spirit,* and principally, our *Vinum vit. proper.* and the *Narcotick Sulphur* of *Venus,* and the *Spirit* of *Tartar,* which will perform the Cure, when not to be reached by other Medicines; and that with great ease and safety.

Now Friendly Reader, you are to observe, that what we have writ of the Virtue of the fore-named Medicines, we know by long experience to be certainly so, as having relieved many thereby, in such deplorable Cases, that they have been given over by other Physitians, as we have instanc'd

and demonstrated, in our *Spagirick Philosophy asserted*; to which I refer every true and ingenious Inquirer, for their full satisfaction; it being an Epitome or Abstract, containing the Marrow of *George Starkey*, *Van Helmont*, *Paracelsus* and other Ancient Philosophers Writings, according as we have obtained the true Interpretation thereof, by labouring in the Fire, and (as I may truly say) with the expence of several hundreds of Pounds; neither have I been slack or wanting in any thing, which might contribute to the obtaining of true Art and Science, having Travelled much, and in that, have had the benefit of the greatest Curiosities, esteemed by the most Learned Professors in any of the European Universities, converfing with many Artists of several Nations, *&c.* So then these being compil'd for my own practice, yet we having a desisign of general service, or for the good of such, which have not had the like advantage; therefore if they apply themselves to me in difficulties, they may be Instructed or fitted as they desire.

Thus

Thus ye *Brittanian* Artists, let me see your Smiles, (*viz.*) The use and Encouragement of this so useful an Art, that so its product may become serviceable to many Lands; for this end was it Published, *Farewell.*

From the Academia Spagirica Nova, *where these aforenamed Medicines are truly and faithfully prepared for the Publick Use.*

Observe, *Such as are desirous to make use of any of them, must apply themselves to me, or our Operator,* THO. NEWTON, Chimicomedicus & Discipulus Spagirica Philosophia.

FINIS.

Advertiſement.

WHereas the Author of this Book hath Compoſed ſeve-other uſeful Books, and diſigning them for the Publick Service, and being made ready for the Preſs, theſe are to advertiſe thoſe who are willing to take off, or Subſcribe to any number of Books, let them apply themſelves to the Author, or to Mr. *Salusbury*, Book-ſeller, at the Sign of the *Temple*, near *Temple-Barr*, *Fleet ſtreet*, *London*; The Books are as follow.

1. Medicina Rationalis, Or, the Young Phyſitians Compleat Guide, *containing a grounded Definition and Fundemental Rules, concerning the Original Cauſe and Nature of Diſeaſes, and what different Effects are made by the Morbificated Matter, being Lodged on the various parts of the Body: To which*

which is added, A Choice Collection of Experimintal Medicines, proper for the Cure of any, the most rebellious Diseases, incident to Human kinds: Exemplarify'd by Three various Courses, viz. Pharmaical, Spagirical, *and* Philosophical.

2. Chymicus Rationalis, *Or, Chymical Doctrine stated on Vinor, Urinous, Acid, and Alkalizated Spirits, reducing from thence proper and powerful Medicines, for the Cure of many stubborn Diseases: All which are Illustrated by various Examples, in a way never so plainly perform'd before. To which is added a Philosophical Discourse, concerning the Microcosmical World,* viz. Man.

3. Spagirick Philosophy Asserted, *Or, The True Physitians Principles Demonstrated, by way of answer to several important Queries, stated*

ſtated by Dr. Boylwharfe, *Collegiate, living at* Rotterdam *in the Province of* Holland. *Being a Brief, but yet Candid Account of the Original, Nature, Form and Preparation of Noble Specifick Medicines, obtain'd by Knowledge of Nature, and her ſecret Diploma, by the help of Labour and Art. To which is added their Virtues, Uſe, and Doſe, for the Honor of the True Art of Healing, or Exaltation of Spagirick Medicines. Seeing ſo great Benefits proceeds from them, in order to relieve thoſe grievouſly afflicted with ſtubborn Diſeaſes, or ſorely diſtreſt with rebellious Maladies; for by an Homogenious Affinity to Nature, they Act, and thence ſtrengthen her in thoſe Aſſaults, made by the* Anatomia Eſſata, *which endeavour a breach of Harmony; and by this means the* Microcoſme *is reſtored to Sanity. To*

which

which is added, A Cabaliſtical Diſcourſe of the Original, Primigeniture and Procatartick Cauſe, Nature, and Difference of Diſeaſes: All ſtated on a new Hypotheſis, agreeable to the Blood circulation, and firſt Principle of Nature: Written for the Lovers of Philoſophical Verities. *&c.*

4. A Magical Magazine, Or, Natures Storehouſe, *Divided into Two Volumns, each of which is again ſubdivided into Three Books,* &c. *The firſt Containing the Three great Miracles of Art and Nature,* viz. *The Volatile Salt of Tartar; The Liquor* Alkaheſt, *and Mercury of the Philoſophers: In all of which we have handled, as well the Medicinal Myſteries, as the Tranſmutation of Metals; Our Matter being deliver'd from the firſt general Chaos, whence alone, the Triune Key is prepar'd. We have alſo*

ſhew'd

shew'd its various Uses and Applications in the prepartion of all those Noble Arcana's *of the* Addepts. *The Second three Volumes is of* Mercury's *Caduce Rod; The Doctrine of Principles, and the Worlds Harmony: Containing the Fundamental Doctrines, concerning the Texture, Seed, Growth and Reservation of Natural Things; all reduced to a plain and regular Method: That so the Industrious Searcher, after the Secrets of Art and Nature, may be truly enabled to comprehend whatever hath been so hiddenly and obscurely deliver'd by the antient Philosophers in so many large Volumes, which is here collected and cast up, as a Path-way, in which the Sons of Wisdom may safely Walk.*

P. 1. Spagirick Philosophy's Triumph, *Or, the Doctrine of separating the Pure from the Impure by Fire, Water and Spirit, as 'twas practis'd*

practis'd by the Antients, that here aſſerted and maintain'd againſt the Pſeudo Philoſophers, or Abortive Phyſitians, that for the ſhaking off their rotten Foundations, and eſtabliſhing a ſure one, ſuch an one indeed, on which the Sons of Art may Build, for we have there deliver'd Fundamental Rules concerning the Nobleneſs of the Spagirick Art, clearly demonſtrating the infalible Office of Fire, Salt, and Light, in the preparing of true ſpecifick Medicines, and thoſe Magical Arcana's, wherein Nature and Art Triumph over Diſeaſes.

Being a Treatiſe grounded on the Doctrine of *Alkalies*; *Shewing their Original Birth and Nature*; *alſo how I feed them with proper Food and Sulphur, to bring them to a full Stature in the Medicinal Monarchy, wherein is ſhewed thoſe various ways, by which they are to be exalted, ſo as to become*

Noble,

Noble Arcana's, through true Volatilization, from whence is obtain'd the True and Genuine Spirit of Tartar, *and Balsam* Samech *of* Van Helmont *and* Paracelsus, *which truly is the* Circulatum Minimus *of all the Adepts in that they dissolve and open the Texture of Mineral and Metalline bodies, by which the Sulphurs are to be extracted, from whence Specifick and Succedaneus Medicines are made for the Cure of most Cronick Diseases; as also the* Helmontian *and Essential Salts, wherein is the Crasis of the Herb in its true* Vita Media, *with an Exaltation as to its Medicinal use; also the* Elixer Samick Proprietatis, & Vinum Vitæ Paracelsus, *in the Mineral Kingdom: Also the glorify'd Sulphur of the* Metallus Masculus, *which are the true and only remedies for either Acute, Chromick, or Hereditary Diseases, that can by Art be prepared,*

pared, without the great Hileck, *or* Sal Circulatum Minus.

P. 2. Trifertes Soladinis, *or a Declaration of the Fiery Spirits, and the* Clavis Ignis Adeptorum, *call'd* Circulatum Minus. *Containing a brief Diſcourſe concerning the matter and manner of preparing the Immortal Diſſolvent, call'd by* Van Helmont *the Liquor* Alkaheſt, *by* Paracelſus *the Great* Hileck, *or,* Sal Circulatus, *which is the ſecond Key of the Treatiſe, whoſe uſe is given in the opening of bodies ſo that they may be reduced to their firſt Ens: but this Fire or Water remaineth immutable, being the ſame in Weight and Virtue, after a thouſand actions, as at firſt. Alſo the right way of its uſe is delivered for the preparation of Magiſteries Arcana's, Panacea's, Quinteſſences, or other Secret Medicines of the Adepts, whether from the Vegetable, Animal,*

Animal, or Mineral Kingdom. Drawn from the Treaſures of Nature, prov'd and confirm'd by Manual and Practical Experience.

P. 3. Ignis Aſtralis Adeptorum, *Containing a Diſcourſe of the Aſtrum of* Sol *and* Mercury; *being a Diſcovery of the firſt matter of Metalls; alſo of the Philoſophical Tincture, grounding its Original from the crude, white Salphur unto its Exaltation of Glaſſy Azoth, by diſcovering the Three-fold furnaces and Mineral Fire of* Artephius *and* Pontanus, *and the fiery Water of all the Philoſophers, the only Agent in the World, that hath the Fermentative Virtue to unite Cæleſtials and Centralls, ſo as to produce the Sophical Mercury or Mother of Metalls; Alſo the firſt Ens of Gold is ſhewn with the Conjunction of the two Spermes, Sulphur and Mercury, in order to bring forth*

forth the Royal Babe, which is here perform'd, without Vulgar or Common Gold, &c. Being the Method us'd by the Antient and Modern Sophi *and* Adepts *in the Preparation of the great and wonderfull Secret, commonly call'd the* Lapis Philoſophorum, *or rather the Tincture or Seminal Matter of Metals uniting in that Triune Key, that Unlocks* Democrates's *Fountain, and gives open Entrance to the Kingly Palace of the Cabaliſt. To which is added the Vertue of the Stone, as to the Tranſmutation of Metalls; alſo its general Uſe and Application for Curing all deplorable diſeaſes, incident to Humane body: alſo the right way of its uſe in multiplying Precious Stones; Laſtly is ſhewed the Supernatural Power that this* Elixer *is endued with.*

P. 4. Mercury's Caduce Rod, *or* Aquila Hermatica: *Containing a clear Diſcourſe of that Fountain of Chriſtalline Waters, which may be dedicated to the Virgin Goddeſs* Diana; *being a Magical Accedy or Everlaſting Spring, which floweth to the Paradiſical World of the* Sophi, *wherein the office of* Mercury *is handled in general; alſo its particular Vigitative Power in the Metalline Kingdom,* &c. *Being a practical Treatiſe written from the Light of Nature, and Fountain of Experience; In favour of all the curious Inquirers of Art.*

P. 5. The Doctrine of Principles, *Containing the Doctrine and Office of the Three Firſt Principles of all things. Being a Diſcourſe concerning the Sperm-ſeed and Office thereof, in Production, Growth, Vegitation and Multiplication of Minerals, demonſtrated on a Sphere and*

and Circle of the Heavens by the Rules of Natural Aſtronomy.

P. 6. The Book of Harmony, *being a Philoſophical Diſcourſe of the Macro and Macrocoſmical World; demonſtrated from the Harmony of the Spheres.*

Obſerve, that theſe Six laſt Books make up one entire Volume, and will be Printed together if any conſiderable Subſcriptions are made; but if not, they will be Printed apart, &c. *All written by* W. Y— Worth, *Spagirick Phyſician in both Medicines, and Philoſopher by Fire, Hermetical Diſciple, and Natures faithfull Embaſſador.*

POST-

POSTSCRIPT.

IN this we shall give a short review of what is Written, and lay down the true Method of Exalting any of the Small and Imperfect Liquors to a great degree of perfection, which may be properly called *Vinum Fortificatum*, because doubled in its strength *&c.* Now in the next Impression of this *Britannean Magazine*, we design to add some Excellent Rules concerning the Planting, Raising, and Grafting Apple-Trees, Pear-Trees, Currant-Trees, *&c.* and the quickest way for raising Nurseries, which will be contain'd in our first Chapter; in the Second we shall shew the office of Art, in making and exalting of Liquors, principally of Artificial Wines, that being the scope and end of this Book; and in Page 31. we have said that one Receipt

ceipt cannot be sufficient for all sort of Liquors; for some kind of Fruits being made with Water into Wine, will soon sour and rope, as having not bodies sufficient for their subsistence, and will not yield in Distillation Spirits sufficient for the making of *Vinum Fortificatum*, or that which some call *Syder* or *Wine Royal*; therefore I think it convenient for the full Instruction of those that design to Encourage or Advance these Liquors, to give them these four following Observations, concerning the most exact way of exalting the same.

First, if you desire to have your Cyder, Perry, or Wine durable, the Fruits must be gathered in such a time as no moisture is on them, but that the Sun hath exhal'd the same; For to be sure, if they are gather'd in wet weather, they will be Musty; now your Fruits are not to be gather'd Green, nor rottenly ripe, but in their turning and fullest richness, *&c.*

Secodly, Thou art to observe, that your Fruit being well gather'd, and taken from their Stems, they may lye in a Tub three or four Days, by which means,

means, being broken and preſſed, 'twill ſooner admit of Fermentation: For 'tis obſervable, eſpecially for Apples and Pears, that they are not ſo fit for the Preſs, till they have lain ſo long on heaps, as to ſweat and dry again; for by ſuch a natural Action, their friendly Virtues are the more eaſily manifeſted; For we have obſerved this in making our *Vinum ribeſium*, or Currant Wine, and for every Gallon of Currans, if we add Three Pints of Honey, or Sugar-water, or letting of them lye about 14 or 18 Hours, the Wine will gain abundantly the ſtronger Body; for a ſmall quantity of Sugar acuates and ſtrengthens the Water, ſo as to cauſe it to draw forth the whole Virtues of the Fruits, eſpecially if they be well broken and mixed together, and being preſs'd out, you may let it refine from its firſt Setlings, and then rack it off from thoſe groſs Lees, if you deſire to make a *Vinum Fortificatum* thereof.

Thirdly, Theſe Wines being made, muſt lye at the leaſt, 8 or 10 Weeks, to come up to their full Body and Strength; for 'tis obſervable that no new

new Wine will give any more than an aqueous Phlegme in Distillation, untill they have fully passed the Fermentation or Working, and begin a little to sower, for then they afford the greatest plenty of Spirit, but I mean, not so sower as to make Vinegar, for then the Spirit is oylified and concentricated, and again, admits of its weakest part first, therefore, I mean such a Sower as manifests the Cessation of Fermentation only.

Fourthly, Those Syrups or Sweets, that you add to your Wines, are most proper to be made from the cold Distill'd Water of the same, in which the Body of the Fruits are macerated, or else from the Juices decocted with Sugar, and well clarified with Whites of Eggs from time to time, until your Syrup becomes exceeding fine and pure, this will (being added to your Liq or) better satisfie hungry Nature, which must always have something to feed upon, as we see by experience in Foreign Wines; For there is no *Champaigne*, *Burgundy*, *Frontineack*, *Greek* or *Florence* Wines, but what are in some measure or other upheld by Art.

You may remember that I said in the Two First Chapters, that the Fumes of burning Sulphur wonderfully preserves Wines; For although you may observe all these aforesaid Observations, yet if you meet with an improper Cask, it may give an ill tang to your Wine: In *Holland*, the Method we have to prevent this, is thus, They make large Brimstone Matches, and some dip them in Coriander Seeds, and burn them in the empty Cask, just before they put their Wines in, and thus they do so often as they are racked, and so you may do with your Ciders, and Artificial Wines, this being an excellent Expedient to prevent ill Tasts and Fermentation; as also to preserve the Wine.

☞ There are many other ways in preserving of Liquors, amongst which, my *Spiritus Odontagosus* is of wonderful efficacy: For 'tis found a rare Preservative against Corruption, recovering dying Beer, Ale, Cider or Wine from their decaying; and a Cure for Beer, when sick and roping; and 'tis not only a preserver for these, but also for Flesh, keeping it so long from corruption

corruption, as that there is not any Embalming in the World can go beyond it for the keeping of a Dead Carkase; nor no Salting comes near its efficacy as to Conserving Meat, Fowls or Fish, which by this means are not only kept considerably from corruption, but made a Mummial Balsom, which is it self a preservative to such as shall take thereof, being a rarity very advantageous for such as have bad Digestions, whence Corruptions do proceed, *&c.*

The Wine that is preserv'd, hath also many excellent Virtues, as is aforesaid; as also prevalent in abating the Thirst in Fevers, and taking off of Feverish Symptoms, which we shall desist from here, and come now to the advancing of small Wines, into a *Vinum Fortificatum*, which may be by the *Quintescence* of *Wine*, or my *Sal Panaristos*, be made Superior to *Wine* or *Cyder-Royal*, as some name it, whereof we shall now speak.

Vinum Fortificatum ℞ A Barrel or Hogshead of small Wine, Cyder, or any other, and put it into a Copper Still, and Distill it as long as any goodness

ness comes, according as we have in *Page* 63, and in *Page* the 6*th.* where we have advis'd, that the Spirit should run through a Funnel into a Vessel placed under ground, according to the *Dutch* method; This Spirit having stood 10 or 12 days, may be Distili'd a Second time, which is call'd Rectification; then proceed thus; First draw out so many Beer pints from the full Cask or Hogshead, as there are Gallons contained in it, and fill it up with the Spirit, only adding 5 or 6 pounds of its own Syrup, made, as before touched at, and stir it all together, then stop them down very close, and once in 7 Days, or thereabouts give it Air to the Vent, and in 10 Weeks time, or thereabout, 'twill be fit to drink: Observe that this mixture be put into good Wine Vessels, for in Glass 'twill not easily admit of Fermentation, for that is prevented by the Salts from whence the Glass is made, keeping out the spirituality of the Air, which brings the Liquor to drink fragrant and well, by reason of the hidden and internal Fermentation, which gives it its ripeness and maturity; and if you hang in this

Liquor

Liquor two Ounces of fixed Nitre, put up in a Linen Rag into the Bung-hole, at the top of the Cask, and let hang down in the Liquor, 'twill soon ripen it, or any other new Wines, and render sower ones drinkable: For this Art of bettering Wines, we are beholding to the worthy and ingenious *Glauber*; according to what is laid down in his Works, *Par.* 1. *p.* 158. as we before quoted in *p.* the 44*th* of this Book; for that is the true ground of making *Vinum Fortificatum*, which said Authors Works was Published, before any *Cyder Royal* was thought on; for 'tis a great error not to render to every Author his due Honor for his Invention, and to assume to our Selves that which really belongs not to us, *&c.*

Now by those Ways and Methods, any of the English Liquors, (*viz.*) Cyder, Perry, *&c.* may be advanced to the full strength of Foreign Wines, and more especially those of Currans and Goosberries, which will give a Wine much like some of those that come from the *Canary* Islands, and may in all things be as profitable to Eng-

lish Bodies, nay, in some kind, more advantageous, as having affinity to the Climentary Constitutions, as we have said in the Preface.

Now you are to observe, that if any of these aforesaid Liquors, or Wines, should come upon the Frett, which will destroy it, you must, as they do in *Germany*, draw it off into other Vessels, and do so once in eight Days, until it hath done spattering, for by this spattering the Lees are taken from it, wherein the gross and fretting Sulphure is contained; You must observe, that whilst it thus frets, your Cask must not be too full, nor close stopt, but after it ceases, you may stop it as close as may be; but if you should fear, that any action still remains, give it Air at the Vent-hole once in 4 or 5 Days for your satisfaction; Observing that my *Spiritus Odentugiasus* being imbodied by *Salt-prenelle*, and hang it in the Cask, as before directed, will stop the violence of such a Frett, but more especially, my *Sal Panaristos*.

Furthermore, if any of these aforesaid Liquors, Wines, or *Vinum Fortificatum* should become unpleasant and unfit

unfit to be drunk, then take a Cask of it, and a Cask of new Liquors or Wines of the same Fruit, before it be quite clear or fine, and mix them together in two other Casks, well sweetned as before directed, and adding a due quantity of Syrrup and Spirits, and in two or three Months time, 'twill become excellent and pleasant Liquors, and the more especially if you add thereunto some fixed *Niter*, Philosophically prepared, as the Author does it.

Thus much at this time for the way of preparing, advancing, and preserving Liquors, Wines, *&c.* which I shall now leave, and proceed to speak of the remaining Virtues of the Authors noble and unparallel'd *Spiritus Odontugiasus*, or a singular and excellent Spirit for whitening and preserving the Teeth, curing the Scurvy in the Mouth, and preventing the Original cause of the Toothach, taking off the cause of Putrifaction, and so cures a Stinking Breath, *&c.*

For if you scowr your Teeth therewith 2 or 3 times they will become purely white, like Ivory; the Mouth

being washed therewith, it prevents the growing of the Yellow Scales, which usually adhere to the Teeth, diverts Rheums, and takes off the cause of Putrifaction, and so preserves them from a future Corruption; it kills Worms in the Teeth, fastening those that are loose; and if this Spirit was generally us'd, it would so prevent the pain in the Teeth, that the Tooth-drawer for the Future might expect but little work. 'Tis likewise observ'd, that it brings good Flesh upon the Gums. 'Tis also excellent against Sore Throats, being Gargled therewith, 'twill abate any Swelling, as *Angina*'s, *Struma*'s; 'tis also prevalent against the Inflamation of the Pallate of the Mouth, Uvula of the Throat, or Almonds of the Ears, which are then usually said to be fallen. 'Tis also prevalent against the Head-ach, and to divert Rheums from the Eyes, by washing the Temples therewith; likewise to take away Tetters, Morphew, Itch or Scabs.

'Tis wonderfull also in internal uses, being taken six or eight drops twice a day in the usual drink, or before each

each Meal, it doth not only cure the Scurvy in the Mouth, but also any Scorbutick humour whereſoever; it ſweetens the Breath, prevents Corruption, frees the Body from Rheums, opens Obſtructions, cures tickling Coughs and harſhneſs, abates the preternatural heat and thirſt in Feavers, beyond many other Remedies; 'tis prevalent in the Strangury, Chollick, and Arthritical pains; and by its excellent abſtertive quality cleanſes the Body from that, which is the beginning of many Diſeaſes, taking off the very bud of Putrifaction both in Young and Old. In fine, I recommend this Spirit to the World from Experience as an excellent interval and external Remedy, demonſtrating thoſe Virtues attributed to it, and that it is not to be parallel'd by any ſhort of its own Ens.

Now for a Concluſion of this Poſtſcript, I thought it neceſſary to advertiſe all that are deſirous to be ſatisfy'd in any point herein contained, that the Author will be very ready to lend his aid for that end, with this Proviſo, that what Letters are ſent by Poſt may be

be paid, otherwise I shall not be free to receive them, because the Expence, that hath been of late, hath been so great about Nice Queries, which if continued would sink a considerable Sum of Money, to the Authors great Detriment; but from such that I teach any part of the *Chimical* or *Spagirical Art*, whether according to the *Schrodarian*, *Cartesian* or *Helmontian* way, may be free, as being a real concern, wherein I am paid for my trouble, Time, or Expence, *&c.*

Vale.

Observe, *for common Convenience, and my being sometime distant from the City you may direct all paid for Letters to Mr.* John Baker's, *Periwig-maker, at the* Wool-pack *in the* Strand, *near to the* Savoy-Gate, London.

ERRATA.

Page 2. *Line* 26. *for* ſatisfied *Read* ſalified, *P.* 8. *l.* 4. *for* Erdo, *r.* Ordo. P. 18. *l.* 14. *for* Salimo, *r.* Saline. *P.* 23. *l.* 20. *for* Volume, *r.* Bounds. *P.* 31. *l.* 13. being *r.* ſome ſorts being. *P.* 40. *l.* 23. *for* Ninth *r.* Eighth. *P.* 60. *l.* 20. *for* on *r.* under. *P.* 64. *l.* 6. *for* 12 or 14 Gallons, *r.* 30. or 34. *P.* 79. *l.* 14. *for* the white of an Egg, *r.* the whites of 8 or 10 Eggs. *P.* 110. *l.* 14 *or* 7. *for* Pharmaeeutick, *r.* Pharmaceutick. *P.* 112. *l.* 29. *for* Pharmatick, *r.* Pharmatick, *or* Pharmaceutick. *P.* 113. *l.* 19. *r.* Medium. *P.* 117. *l.* 9. *r.* Procafartick, *r.* Procatartick. *P.* 120. *line the laſt. for* or *r.* on. *P.* 121. *l.* 14. *r.* Curious, *and at l.* 20. *r.* diſcerning. *Note all along where you ſee* Archaius, *r.* Archæus. *P.* 136. *l.* 10. *for* Squalis, *r.* Squatts. *P.* 138. *l.* 23. *for* Ulcers, *r.* Uterin phrancys. *P.* 139. *the laſt Line, for* Alkaneſt, *r.* Alkaheſt. *P.* 140. *l.* 2. *for* Holmenſis, *r.* Helmonſis.